A

Defence of Christ;

AND

Free Grace:

Against the

SUBVERTERS,

Commonly Called,

Antinomians or Libertines;

WHO

Generally Blasphemy CHRIST on Pretence of extolling Him.

IN A

DIALOGUE

Between

An Orthodox Zealot;

AND

A Reconciling Mention.

WRITTEN

On the occasion of the reviving of those Errors, [illegible] the Reprinting and Reception of Dr. *Crisp's* Writings, and [illegible] of subverting many Thousand honest Souls by the [illegible] of *Free Grace*, and Justification, mis-understood and [illegible] by injudicious, unstudyed, prejudiced Preachers.

By RICHARD BAXTER.

London, Printed for *The Parkhurst* at the *Bible* and *Three Crowns*, at the lower End of *Chanpside*, near *Mercers Chapel*, 1696.

TO THE READER.

A *POSTSCRIPT* to the Second Book.

SInce the Writing of all that followeth, I have seen the New Edition of Dr. Crisp's *Sermons: There are prefixed to it, twelve Reverend Names, Mr.* Griffiths, *Mr.* Cockains, *Mr.* Chancys, *Mr.* Howes, *Mr.* Alsops, *Mr.* Nat. Mather, *Mr.* Increase Mather, *Mr.* Knowles, *Mr.* Powels, *Mr.* Turners, *Mr.* Bures, *& Mr.* Gammons. *The Preface is Mr.* S. Crispes *invective against me, unnamed, with the Citation of some Preachers Words as contrary to mine.*

I must desire those Conformists *that will write the next friendly debate, and will charge Heresy on the* Non-Conformists, *that they will lay the charge on none, but the guilty; and that they take not all those Names are prefixed to be of the judgment of Dr.* Crispe (*a Conformist*)*; For I am past doubt, that Four or Five of them are against it. If you are, why then did they give their Names to be hanged up like a Sign before the Door of a House of Seduction, it's like they have something more to say*

for it than I know of: But their Words shew you that they only testifie the Sermons to be the Dr. own. They are men of Peace, and inclined to gratifie others in attesting a truth, and I suppose, intended not to promote untruth by it.

But I see the corrupting Design is of late, grown so high, that what seemed these Thirty Four Years suppressed, now threatneth as a torrent to overthrow the Gospel, and Christian Faith, and to deny the true Office of Christ as Mediator and his Grace and Righteousness, by seeming ignorantly to extol them: And Satan designeth to make us a common scorn to Papists and Malignants, by the palpable grosness of such mens undeniable Errours. And therefore I dare neither give them my Name, nor be silent in such a common scandal and danger, while I can speak and write.

It offendeth me that I must but briefly name their errours, instead of a large confutation of them, while the whole Scripture is against them; but I have done it oft largely, which they will not answer. And the Booksellers *will Print no Books that are large and insensible of our danger, think they are but few that need it.*

One errour the Preface addeth to the hundred, which were it a truth, would carry the cause for them, and bring me to a recantation, viz. That Christ and the Elect are one and the same Person. *It is not a Relative personality that is the question; for so Christ himself had many Persons, as one and the same man may have the Person of a Father, of a Husband, of a Master, of a King,* &c. *But it is Physical or Substantial Personality, which Mr.* Crispe *saith, is more than natural, we being one Spirit, and Bone of his Bone, and Flesh of his Flesh. And if this be so, I shall grant that we are as righteous as Christ, and Christ now in Heaven (and*

not on the Croſs only) is guilty of all our ſins, and was indeed as they call him, the greateſt blaſphemer, hater of God, adulterer, &c. in the World.

But 1. If all the Elect be really many diſtinct Perſons, then, either Chriſt muſt be alſo as many diſtinct Perſons, or not be the ſame Perſon with them all, or any of them. But the Elect are many diſtinct Perſons, and ſhall be ſo for ever: Peter was not Paul or John: They do not the ſame Acts: They be not guilty of the ſame numerical ſins: Every man ſhall anſwer for all that he hath done in the Body, and not for all that all others of the Elect have done. All the Elect ſhall not ſit on the twelve Thrones, as Apoſtles: All did not Preach the Goſpel as Paul did, nor Perſecute as Paul did: Overthrow diſtinct individuation here or in Heaven, and how diſmal will be the conſequence? And here, will not each man have right to anothers Houſe, Wife, Food, Goods, if they are but one Perſon?

To be one in Spirit, is no more to be one Perſon, than ſeeing by the ſame Sun-light maketh all Eyes to be one Eye. For the Spirit is not our perſonality. And if you make Chriſt to be many Millions of Perſons, where is his Unity in himſelf, or with any.

2. If Chriſt and the Elect, be all one, and the ſame Perſon, then the Elect are really God himſelf: For the Perſon of Chriſt, is God: Theſe men are unfit to confute the Schools who have long maintained that the very human nature of Chriſt, is not a part of his Perſon, but an accident of it; becauſe he is but one Perſon, which is the ſecond in Trinity from Eternity, and is God (of which ſee Derodon de Suppoſito.) And if we are all one God, then God ſuffers when we ſuffer, and God judgeth himſelf when he judgeth us: May not Men pray to ſuch then, and Worſhip them as Gods, and Truſt in them

as Gods? Is not this Idolatry worse than Image-Worship, or than Anti-christianity?

3. If Christ and the Elect be one and the same Person, then Christ sinneth when ever they sin: And Christ suffered for his own sin, even that which he by them committed: And then he pardoneth his own sin; (or who pardoneth him)? But all this is false.

4. And it would follow, that all the Elect are Mediators to themselves, and dyed for their own sins, and pardon their own sins, and justify themselves, and believe in themselves, and save themselves.

5. And are all Christ's threatnings against himself, which are against us? Doth Satan overcome him, when ever he overcometh us? Is his Law made for himself, that is made for us? Doth he command a Father to correct Christ, when he commandeth him to correct his Children? Doth the Magistrate hang Christ when he hangeth a Malefactor, tho' Elect, (that sinneth by surprize.)

6. Where there are divers Bodies, and divers Souls, and divers Understandings, and divers Wills, there are divers Persons: But of all these, in Christ and us there is a diversity.

I believe that the Union between Christ and the Glorified, will be neerer than we can well now conceive: But not such as will make us one and the same Person with Christ. I have read in Phanatick Fryers, such as Barbanson, and Benedictus de Benedictis, and in Gibienf the Oratorian, of our Deification, and being Goded with God, and that it is the only perfection to know no being but God: And I have read of such Heathen as Worshipped Demon-Gods, that once were men. And it is the top of the now prevalent Bruitism, or Sadducism, to believe that all Souls are but one God, and as Candles that are individuate by the Oily Matter, when extinct, are all

one

me in the common Air; and that there is nothing but God and Matter. But I hope few good Christians will so far lose the knowledge of themselves, as to take themselves to be the same Person with him that is God: Angels forbad John to Worship them, tho' he took them not for God. Do those Churches exercise Discipline upon such as are one Person with Christ? Do they Excommunicate Christ for sin? No wonder that Dr. Crispe chargeth David as speaking untruth, for complaining of his sin, and Gods displeasure; tho' John says, He is a Lyar that saith he hath no sin, and all God's Saints have profes'd Repentance; but I read not that Christ did ever Repent of sin.

I doubt some will think that I feign Mr. Crispe to say what he doth not, his words are these:

First, He accuseth me as saying [To say our Union with Christ so makes us Flesh of his Flesh, that we are the same *PERSON* with Christ; this is so gross, that I will not bestow time to confute it.] He answers [" Nor cannot as long " as that Text is in our Bibles; we are Mem- " bers of his Body, of his Flesh, and of his Bones, " Ephes. 5—— God saith, He that is joyned to " the Lord, is one Spirit; which is more than a " Political Member, or a Natural Member either.] I believe that it is more than Political, but not such as maketh us one Person with Christ. Andrew Osiander, is condemned by Protestants for feigning that the Essence of God is our Righteousness. Nestorius was condemned by General Councils, as supposed to feign Christ to have two Persons: What would these Councils have judged of them that feign him to have Million of Persons, or Millions, to be all one Person with him?

As to Mr. Crispes *Epistle, it calleth more for Pitty, than Confutation: He pretendeth out of his Notes, to tell what I Preached at* Pinners-Hall, Jan. 17. 1673. *and* Aug. 11. 1674. (*so long since.*) *And he begins with a gross untruth, that I said,* [" A " mans first believing is by external Arguments, " not by the Operation of the Spirit, but his after- " believing is by the Spirit.] *I do not believe that the man purposed to lye, but trusted his false Ears, and Notes. The World knoweth how voluminously I have written to the contrary: Never such an Opinion came into my head: But contrarily I have copiously proved, that even common Faith, much more the first justifying Faith, is the work of Gods Spirit: My* Catholick Theology, *proveth it all at large. I doubt not but both first and second Faith is by Scripture Argument; but never dream'd that it was not the Work of the Spirit: Indeed I find few of his accusing Notes, that be not falsifications by his defective or patcht Recital.*

I am sorry that he hath wronged the Memory of such good men as Mr. Fowler, *and Mr.* Cole, *by telling the World how unstudied, and yet how confident they have been in some points. But he did worse in citing Dr* Manton, *that incurr'd their Censure for defending me in that very Pulpit, where he saith I Preach'd against such accusers as he; and was wholly of my judgment. And reciting Arch-Bishop* Usher, *who perused my* Confession *written against the* Antinomians, *and altered not a word in it, before I published it; I got him and Mr.* Gataker *to read it (and it was the last Work that Mr.* Gataker *did in the World, as his Epistle and his Sons shew.)*

Had the Prefacer read but that one Book, my Confession, *written in* 1655. *and there the explications*

of

of the Controversies, and the many score plain Texts and Arguments, and the hundred Testimonies of Synod, and Protestant Divines, for the Doctrine which I defend; and specially if he have read my Explication of all these Controversies, in my Catholick Theology, *and* Methodus, *and* Dispute *of* Justification, *and of* Justifying Righteousness; *and yet had call'd for an answer to Mr.* Cole *or Mr.* Fowler, *I should have told him that he, and such as he, are too hard or deaf for me to answer.*

But he impertinently citeth other men, that say, we are justified by Free Grace, and the Righteousness of Christ, and not by Works; as if he would falsly intimate that I deny it, when I neither trust to, nor know any Righteousness that is not meerly subordinate to the Righteousness of Christ; and take his Righteousness Habitual, Active and Passive, to be the only and perfect Meritorious Cause of our Justification, and Salvation of Grace and Glory: And I wonder not, that Paul *counted his own Righteousness by the Law to be dung in comparison of being found in Christ, having his Righteousness. But I abhor the opinion, that Christ's Righteousness given us, is all without us, and none within us, when Christ dwelleth in us; as if* 600 *Texts of Scripture were all false, that speak of the necessity of an inherent and active Righteousness. I abhor the opinion of any works necessary to Justification or Salvation, or to any common Blessings in the sense of* Paul; *such as make the reward to be of Debt, and not of Grace. I think few men living, are less tempted to magnify or trust to any worth of their own, than I am. I look not for a bit of Bread, or an hours Ease, or Life, or the Pardon, or Acceptance of one Duty, or of my Holiest Affections (so faulty are they by their great Imperfection) but meerly from the Free Grace of God,*

God, and the Merits and Intercession of Christ. But should I take all for Errour that this Preface reciteth as such, and all for truth that Dr. Crisp *and such men write; I should look for wiser men than him or Mr.* Cole, *to Anathematize me, rather as an Anti-Gospeller, than a meer* Antinomian. *And I am the sorryer for the prefixing of the Twelve Reverend Names, when I find by their Epistles that they had read this Preface, so full of false Citations and gross Errour, and say not a word against it, nor against such a Book.*

Mr. Cockain, *in his Epistle, directing it to them* that live Godly in Christ Jesus, *tells them,* that the Kingdom of God within them, shall never be shaken; and the Divine Nature that hath swallowed them up, shall for ever satisfy them with variety of Contentments. *And is not that ours which is within us? And is this Kingdom and Divine Nature, nothing but that which Christ did without us, imputed to be done by us? And if this be no subordinate Righteousness, what doth the word signify so many hundred times used in the Scripture?*

Let them but grant Justification by Faith, and let them assign Faith what Office therein they can reasonably imagine, without flat denying all Pauls *Doctrine, and they will confute Dr.* Crispe. *Say but that Faith is imputed to us for Righteousness, and give not the lye to* Paul, *and sure we shall be reconciled. But if they will tell us that by* Faith, *Paul meaneth not Faith, but Christ's Righteousness; they must prove that they have more than a Papal Power to make God's Word, by making the Sense, when God maketh but the Letter, before we can renounce the Scripture and believe them. And yet, if they will expound Imputation soberly, we shall grant them the matter (that Christ's Righteousness is accounted to us*

of

of God, as the only Meritorious Cause of our Justification and Salvation) tho' we believe that by Faith, Paul *meaneth* Faith.

But if they still say, that by Faith is meant only the Object of Faith, and not the Act; *could we but get them to forbear Anathematizing Men for being so Learned, as to understand English, we might yet hope at least, to keep the flame of their Zeal out of the thatch within the Chimney; by telling them the difference between the* Object of Faith, *as* such, *and the person that is the Object, otherwise considered. In* real Existence, *Christ, tho' not yet believed in, is the sole meritorious Cause: But it is only in* esse cognito, *that Christ is the Object of Faith. And School-Boyes that have no damnable Learning, may teach these confident men, that the* Object *as an* Object believed, *is the very form in* specie *of the Act of Faith: It is an Act without it, but not* this Act, *viz. the Christian Faith. As sin in* esse reali *is damning, but in* esse cognito objectivo, *it is the form of the Grace of Repentance; so is it here. But if they will grant that by* Faith *is meant* Faith, *and not say that* Paul *condemneth Justification by Faith, as being but Justification by Works; let them but tell us, how it justifieth: I say not efficiently at all; but only as a meer receptive qualification: If they say as an* Efficient Instrument, *they give it much more than I do; and lay it on the Act or the* τὸ Credere, *as they speak: For, what else is the Instrument; I hope they mean not that Christ and his Righteousness is but the Instrument: But of this, more after.*

I thought it meet to have recited many hundred Texts of Scripture, which they directly contradict, which good Men should rather believe than them: But if the Reader will peruse my Confession, *he will find it there done already.* *And*

And I thought it neceſſary to commend the good Lives of many of them (excepting the Schiſm and Unrighteouſneß that Faction doth involve them in) leſt the Groſneß of their Verbal Errours, which come from unskilfulneſs in Words and Methods, ſhould tempt many to judge of the Men by their Words, and Opinions; and ſhould harden the malignant to juſtifie all their hard Cenſures and Uſage of the Non-Conformiſts *for their ſakes. And yet Mr.* Criſpe *is one of my ſharp Cenſurers, for charitably excuſing Men from leſſer Errours than his own (while he falſifyeth my Words about our difference with the* Papiſts.)

I have ſaid oft, and long agoe, that I cannot be ſo harden'd againſt God's *miraculous Judgments in* New-England, *on Mrs.* Hutchiſon *and Mrs.* Dyer, *and the Caſe of their Governour, and Mr.* Wheeler, *recited by Mr.* Weld, *in his Book, called,* The Riſe and Fall of *Antinomianiſme* in New-England, *as to deſpiſe thoſe with the Scripture, to bear* Satan *ſeeming an Angel of Light or Righteouſneſs. I once more counſel them that are prejudic'd againſt my Writings, to read Mr.* Bradſhaw (*an* Independant) *of* Juſtification, *Mr.* Truman's Grand Propitiation, Ant. Watton de Reconciliatione, *Mr.* Gataker *againſt* Saltmarſh, *and on* Lucius *and* Piſcator. Ben. Woodbridge (*the firſt Graduate of the* New-England Colledge,) *Mr.* Thomas Warren, *Mr.* Hotchkins, *Mr.* Gibbons *of* Black-Fryers, *his* Lecture *at* Giles, Placeus in Theſ. Salmurienſ. Teſtardus, Codurcus; *but above all,* Vinc. le Blancks Theſes; *and the* Breme Divines, S. Charles Wolſley *of* Juſtification, *and the foreſaid Book of Mr.* Weld *a* New-England *Congregational-man: The Subject of which, I ſuppoſe two or three of the Twelve Epiſtlers (the two Mr.* Mathers, *if not Mr.* Chancy *alſo) will give you a truer Account of, than Dr.*

Stubs

Stubs (*a man miserable in life and death*) *did do.*

Once more I conculde, that if Christ was one Person with the Elect, before they were men, he was one Person with those that were no Persons: If he were one Person with them, before their Conversion, he was one Person with Millions of wicked men, and slaves of the Devil, and the haters, and persecutors of Himself, and of Holiness. And seeing they hold that this Union is not dissolvable, do they not feign him now in Heaven to be one Person with all the Elect wicked sinners on Earth?

I still say, I will not lose my Charity as to the Persons of these blind Zealots, and unskilful Talkers: But how conscionably soever they live, it is no thanks to their ungodly unchristian Doctrine. If they prevail to make England *believe that elect wicked Infidels are as righteous as* Christ; *and that it is impossible that any sin should hurt them, or that any Prayer or Duty should do them any good, (the expres's Words of Dr.* Crisp*e) and that to intend their own good by any, is to wrong the* Free Grace *and full salvation by* Christ *(with the rest like this): I should have more hope of the* Turks *and* Heathens, *than of that Land that receiveth and practiseth these Principles, notwithstanding Mr.* Cokain's *Benediction to those that practise what this Doctor taught.*

The God of Truth and Mercy, save a poor Nation from the extream Factions that run deeper daily into the guilt of Impenitency and doleful Divisions; and let not sober Peace-makers mourn in despair, over a hopeless Generation of self-destroyers, as having laboured for Peace in vain.

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A further Advertisement to the READER.

HE *that will know whether I rightly cite* Dr. Crispe, *must read his own Books, especially,* Lib. 2. Serm. 3, 4, 5, 6, 7, 8. 15. *and* Vol. 1. Serm. 9, 10, 11. *He is so large, that I must give you but a Taste of his Doctrine, in his own Words.*

Vol. 2. Serm. 3. pag. (Edit. 1644.) 88, 89, 90. *It is Iniquity it self that the Lord hath laid on* Christ.—— *It is the Fault or Transgression it self* —— *To speak it more plainly, Hast thou been an Idolater, a Blaphemer, a Despiser of* God's *Word, a Trampler on Him? Hast thou been a Despiser of Government, a Despiser of thy Parents, a Murtherer, an Adulterer, a Thief, a Lyar, a Drunkard? Reckon up what thou canst against thy self, if thou hast Part in the* Lord Christ, *all these Transgressions of thine become actually the Transgressions of* Christ, *and so cease to be thine, and thou ceasest to be a Transgressor, from that time they were laid on* Christ, (which he oft saith, was before we were born) *to the last hour of thy Life: So that now thou art not an Idolater, thou art not a Persecutor, a Thief, or a Murtherer,* (Why will not our Judges believe this, but hang innocent Men?) *Thou art not an Adulterer, thou art not a sinful Person,* (Why did Christ then justifie the confessing Publican?) *Reckon what Sin soever you commit, when you have part in* Christ, *you* ARE ALL *that* Christ *was,* Christ *is* ALL *that you were,* 2 Cor. 5. 21. *mark it well:* Christ *is not himself so compleatly righteous, but we are as righteous as he was: Nor we so compleatly sinful, but* Christ *became, being made sin, as compleatly sinful as we:*

Nay,

Nay, more; The righteousneſs that Chriſt *hath with the Father, we* ARE *the ſame righteouſneſs; that very ſinfulneſs that we were,* Chriſt *is made that very ſinfulneſs before* God; *ſo that here is a direct Change:* Chriſt *takes our* PERSONS, *and Conditions, and ſtands in our ſtead; we take* Chriſt's PERSON *and Condition, and ſtand in his ſtead: What the Lord beheld* Chriſt *to be, that he beheld his Members to be; and what he beheld the Members to be in themſelves, that he beheld* Chriſt *himſelf to be.*——Chriſt *himſelf is not more righteous, than this Perſon; and that Perſon is not more ſinful than* Chriſt *was.*

Pag. 91, *&c. He at large ſtriveth to prove that it was not only the guilt of ſin, or the Puniſhment that* God *put on* Chriſt, *but the very ſin it ſelf.* So p. 108. (Having well proved, that Imputation ſignifieth not, *That* God *lyed, or* miſ-reckoned, *but* only reckoned *that to* be, which truly is: *He ſaith,* [That *Chriſt* became as really and truly the Perſon that had all theſe ſins, as he that did commit them really and truly, had them: I *read more,* Serm. 6. pag. 139. *There is not one Paſſage of Scripture that ſpeaks of imputing our ſins to* Chriſt. Vol. 1. Serm. 10. pag. 242. *For* ANY HURT *that ſuch ſins can do to us, it is not poſſible; for* Chriſt *hath made ſatisfaction.* pag. 239. *Tho' ſins be committed, there is no peace broken, becauſe the breach of peace is ſatisfied in* Chriſt. p. 234, 235. *That they are to do, they are not to do it with* ANY EYE *to their own Advantage, that any thing already perfectly compleated to their hands, before they do any thing: But with an Eye to glorify God, and to ſerve their Generation.* And page 236, 237. *he is large in threatning them that pray or do any thing for Life, or furthering our Salvation,*

tion; Do this, and live; *being the Voice of the Law, therefore we must do nothing that we may live,* (*or as elsewhere he saith*) *to be ever the better for it.*

P. 230, 231. *There is not any Duty you perform, when you have attained the highest pitch, that hath any prevalency or availableness, to produce to bring forth any the least Good to your selves: I say again, There is nothing you can do, from whence you ought to expect any Gain to your selves by doing; you ought not to seek to find in what you do,* &c.—*No Believer for whom* Christ *dyed, should have the least Thought in his heart, of promoting or advancing himself, or any end of his own, by doing what he doth, but to glorifie* God, *and do good to men.*

You cannot propound or intend to your selves any possible Gain by Duty, &c. Why then do men plow and sow, and trade, and eat, &c. Is it not as much against *Christ* to do good for others, as for my self? Is glorifying God inconsistent with seeking to be saved?

Reader, I give thee but this Taste, to shew thee how truly I cite him in all the rest. I have Five Arguments against these Men. 1. *The Essential Nature of Man.* 2. *The Nature of* God, *and his Government.* 3. *The Office and Work of* Christ *and Grace.* 4. *The whole Bible.* 5. *The Consent of Mankind, especially Christians.*

The dismal Effects: 1. *The confirming of Thousands in* Popery, *seeing our horrid Errors.* 2. *Hardening Malignants in* Impenitency, *as being but against odious* Hereticks. 3. *Seducing ignorant Zealots, cheated by good Words and Names.* 4. *Threatening the Land with uncurable Division.* 5. *Disaffecting Rulers against us as intollerable.*

To

To the *TEACHERS* of Dr. *Crispe*'s Doctrine.

THE laudable Conversations of many of you, shew, that you are not wholly void of Religion: But it's no thanks to your irreligious Doctrine. It is no wonder that such men would cast out Reason from Religion; for their Religion seemeth to be by meer instinct: But if it must be without Reason, it is hard that they will make it all against Reason. While Reason is essential to man, no wonder then if Religion meet with much Resistance; and if, as one of Mr. Crispe's *Authors saith,* (nigro Carbone notandus) That to cause one to believe in *Christ*, be as great a Miracle as *Christ*'s Resurrection, and as great an Instance of Almightiness, as any Work that God hath made: *No doubt, but it is a hard, and great, and special Work, and an effect of Omnipotency, or else it were no effect of God:* for, omnis potentia est Dei est Omnipotentia. *A Hand or tongue moveth not but by Omnipotency; but all that God doth, are not equal Instances or Demonstrations of Omnipotency; nor are they all Miracles, and as great Miracles as the Resurrection of* Christ. *Is not the Preaching of the Gospel a means of mens believing? And is that as great a Miracle as* Christ's *Resurrection, that is wrought by so rational a means, used by man? I am sure St.* Paul *used not so much to prove the Truth of Christianity from this Medium,* [some believed it; *ergo,* it is true] *as by the Resurrection of* Christ: *Nor is every Woman or Mans Belief as good a Proof that the Gospel is true: I would not have Infidels taught to say,* If God damn me for not believing, it will be for not doing that which is as great a Mira-

cle as *Christ*'s Resurrection, and as great an Instance of Almighty Power, as the making of Sun and Moon, and of the World: *Overdoing is undoing.*

But if the men that I oppose, be religious, I cannot deny but it must be by Miracle or Madness: Consider and judge.

Is it any other to be for Religion, and to preach and labour, and suffer for it, if it have no Goodness in it, and will do no good, and must thus be believed? That is good that doth good. Dr. Crispe *is large and earnest in telling us, that nothing that we do, must be done to do us any good, or give us the least Gain or Advantage, nor must such a Thought come into our hearts, that we shall be ever the better for it; for* Christ *hath already done all that we need. And if it do us no good, it doth good to none. To God it can do none; if we be righteous, what do we give him. Our goodness extendeth not to him, by adding any thing to him.* Psal. 16. 1, 2. *And to men it can do no good, if it can do none to our selves; for either those men be elect, or not: If they be elect, all their good was perfected by* Christ, *as well as ours before they were born: And it will be as great an injury to* Christ *to endeavour to do them any good, as our selves: And this either to their Souls or Bodies; for* Christ *hath purchased all good for both: Oh what an Antidote against Charity is here, and against doing good to all men, especially to them of the Houshold of Faith, and against feeding* Christ *in his Members!*

But if they are not elect, these men say that Christ *dyed not for them, to purchase them any good, and to do them good, is impossible; and what a Wrong would it be to* Christ, *for us to pretend to do men good without him, or his purchase?*

But they say, we must do it in Thankfulness, for being saved already: But what good is in that Thankfulness, when it doth no good to God or man, to our selves or others? Is not this to trust to works? All acts with them are Works, *and Thankfulness is an Act or Habit.*

And if we are never the better for Love, Thanks, and Praises to God on earth, what the better shall we be for them in Heaven? What do these men preach for? What do they gather Churches for? And what do they exercise strictness for, by their self devised terms of their Church-Communion? What do they write for and wrangle for, while they profess that it is not to do any good, to God, to themselves, to the elect, or to the reprobate (which undenyably followeth)? I know you speak for Faith, Prayer, and Holiness, and I think you pray your selves: But to what end, Christ *saith,* ask and have, seek and find; *Dr.* Crispe *saith,* seek not to find: *O think not that you shall be ever the better for praying, or any thing else that you do in the greatest heigth of Piety. Is Prayer only a Thanksgiving? I knew an old Man (one* Dishforth, *by* Calverley *near* Bradford *in* Yorkshire) *who went among the Followers of* Hacket *and* Coppinger, *called,* Grundletonians (*from the Town where they lived*): *And going for Novelty among them, they breathed on him, and he came home so transported, that he left his former way of Praying in his Family, with Confession and Petition, and did all by Extasy, and Thanksgiving, and Praise, and so continued about a Fortnight, and then returned to Humility, and repented (himself and his Son were my Informers.)*

I wonder that it is not so with all that think praying, hearing, reading, meditating, and Sacraments do no good: And all *from a sottish Exposition of* [Do this and live,] *as if it forbid doing any thing that*

we may live: And from an Unchristian Conceit that Christ giveth us all that he decreeth or purchaseth, as soon as the Price is paid: And that because he freeth us from the Law of Works, and of Innocency, he maketh us lawless; or is a King that hath no Laws, or Laws that are neither the Measure of Duty or Judgment, the keeping of which is no subordinate Righteousness in tantum; because it is not as Christ's, a purchasing Price, and justifieth not primarily nor in totum: Or as if Christ commanded and gave a Righteousness which is no Righteousness; and that because all justifying is not making Righteous, therefore making Righteous is no Justifying, nor any part of it. It's a shame to stay to cite many Texts against these men; where the whole Bible, but especially all Christ's own Preaching, and Parables, are so expresly against them, that I admire with what face these men profess to believe the Scripture. And I wonder not that some of them say, that all the written Word is a Covenant of Works, and only the Spirits inward Work is the Covenant of Grace: And when they tell us (as Crispe, p. 242. Vol. 1. Ed. 1.) That for any hurt that such sins can do us, it is not possible, for Christ hath made satisfaction. I wonder why they preach against that which doth no hurt; and why they excommunicate men for sin; and why they scruple Perjury, Liturgies, Parish-Communion, or any Point of Conformity; yea, why some of them will suffer rather than conform, when it is impossible for any sin to hurt them: Why do your hearers pay you for Preaching against a harmless thing? Why make you so much Complaint against Unreformedness? Sin doth God no hurt; it doth not the Elect any hurt by your Doctrine; for Christ hath satisfied and born all: And the Reprobate are uncapable of good, for want of satisfaction for them. I pray you do not speak out this Doctrine to the World:

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If you do, I shall be glad that you are confined to your seduced ignorant Congregations. If you will tell the World, If you are elect, no sin can possibly hurt you; whatever Murders, Adulteries, Perjuries you commit it is none of your sin, but *Christs*: It cannot be his and yours too; and if not elect, you have no hope; and if you be elect, you will be never the better for praying, considering, charity, or any Act of Religion, or Justice, which you do, nor must once think to gain any thing by it: *How many Converts is this like to make? And what would such a Nation come to? I hope few of the publick Preachers that you call scandalous, preach so scandalously as this. I have one Request to you, that if you, or any other be questioned by the Judges for Murder, Adultery, False-witness, Perjury, or Robbery, you will not say as Dr.* Crispe *hath taught you* [*I am no Murderer, Adulterer, perjured Robber,* &c. *It is* Christ *that is such a one, and not I; it cannot be my sin, when he hath made it his*]; *for I doubt, neither the Judges or Jury well believe you: If you believe not me, ask the Judges, whether it be you or* Christ *that is the sinner? I doubt it is you that will be hang'd.*

If you say, [*for what may not ignorance say*] That it is not at the Bar of man, but of God only, that *Christ* is the sinner, and not we: *I Answer, Know you not that Judges and Princes are God's Officers, and that the Judgment is the Lords; and that what they do according to his Will, he doth by them: He doth not command Rulers to hang men for a sin that is none of theirs. All mens Judgments are Nullities, that are against the fore-known Judgment of God: It is the King that punisheth when the hangman executeth: God punisheth men by Rulers, and doth it righteously.*

I write all this, the rather because Mr. Cokain, *in his Preface, exhorteth Preachers to go on where the Dr. left: I humbly beseech them first to read and believe,* Mat. 5. & 6. *and* 7, 8. *and* 13. 18. 25. *and all the Sermons and Parables of* Christ; *and not downright to give him the Lie, and call it* exalting him: *And for them that report that there are no such Words in Dr.* Crispe, *as I report, I wonder not while they think that lying can do them no hurt, and is not their sin, but* Christs.

And they that believe they are under no Law, may believe that they have no Transgression, nor Christ *for them, when they had never any. And to them that talk of inherent Righteousness, as less necessary than God hath made it; I desire them but to mark what* Christ *saith of it, and to remember that sin is much of Hell, and holiness of Heaven: And that* Christ *came to save his People from their sins, as more righteous than the* Scribes *and* Pharisees *inherently, and to make them a peculiar People, zealous of good Works, and holy as God is holy; and to bethink them whether to disgrace the Building, be to honour the Architect; and whether the worth, or the worthlesness of the Work, more honour the Work-men; and whether the Cure of the Sick dishonour the Physitian: And whether to say, that my Clock or Watch will go by artificial means, or only no longer, than the Work mans Finger only moveth it, do more honour the Artist: And whether the Psalms would so much call us to glorifie God for his Works, if all that is ascribed to his Works, were taken from his Honour. The Lord teach us better to understand that Word, that maketh the simple wise, and not to set* Christ *against himself, and against his own Honours, Government and Laws,*

A Defence of Christ, AND Free Grace, &c.

CHAP. I.

Prefatory.

Ortho. *SIR, Having my self, and the Congregation which I am Related to, been in danger of the Errours called* Antinomian; *I wrote to you, to intreat you, who have done so much heretofore, to Conquer and Extirpate those Errours, to get the* London *Ministers, to publish their Judgments against Dr.* Crispe's *Book, and such others, now Re-printed, and rising up with re-newed danger.*

Reconcil. You did so, and I answered you; 1. That I thought it not seasonable, till the acceptance and success of that Book and such others,

made our danger so notorious and great, as would clearly justify our Confutation: I have written on that Subject so much already, 1. In my *Confession of Faith.* 2. In my *Apologies* against Mr. *Crandon*, Mr. *Aaires*, and others. 3. In my *Disputations of Justification.* 4. In my *Life of Faith.* 5. In my *Justifying Righteousness*, and there against Dr *Tully*; and my last *Animadversions* on Mr. *Cartwright.* 6. In my *Catholick Theology*, especially the five last Chapters. 7. And in my *Methodus Theologiæ.* All which, are unanswered to this day, that I know not why I should be forward to write much more: For they that will not read this that hath been so long written, are not like to read it if I yet write more.

And I am so fearful of stirring up the hidden spark of this mischief, that having written Fourteen Years ago a short Decision of a multitude of these Controversies, I suspended it, lest it should kindle New Oppositions.

2. And I told you, that we have now such publick and dangerous Controversies, about Royalty, Prelacy, Conformity, *&c.* that it is very unseasonable to make a noise of the Errours and Factions among the Tolerated, though they should somewhat increase by advantage of our silence, till we see what publick settlement there will be.

3. And I confess, I have an opinion that accidentally the Books which you fear, will so effectually confute themselves, that they will occasion more good among sober knowing Christians, than hurt to the ignorant professors, that will be tost up and down with every wind of Doctrine. For, 1. The whole tenour of the Bible is against them. And will not Christians read the Bible? 2. The Divine Nature on the Soul, and all Chri-

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stian Experience is against them. And will not Christians know that Work and Doctrine of Gods Spirit in them?

For Instance, 1. Will they that are saved from Atheism ever believe that the most Holy God is the maker of sins, yea, and made his own Son the greatest sinner in the World, when the Devil himself cannot make one man a sinner, but only tempt him to be such; yea, that God made himself (in the second Person) a sinner.

2. Will Christians easily believe, that our Saviour came to deliver us from sin, by making himself worse than any of us, and becoming the greatest hater of God and Godliness, the greatest Infidel, Atheist, Blasphemer, Murderer, Adulterer, Lyar, Thief, *&c.* in all the World, and consequently like the Devil, hated of God, and having a Hell in himself? All Christians believe that our sins were laid upon Christ as to their penalty, that he was *Vicarius pœnæ*, that he suffered for us, the just for the unjust, to reconcile us to God, and that he was made for us, a Sacrifice for sin, that we might be healed by his stripes, and washed in his Blood.

But what Christian can believe Dr. *Crispe* and his Sectaries, that Christ took not only the punishment and guilt (*reatum pœnæ*) but all the very sins themselves of all the Elect, habitual and actual, privative and positive, of omission and commission, and so really became the most wicked man in all the World; and that he saveth us from sin, by becoming a thousand times worse himself, than any of us; when it cannot be proved that any one Devil had so great a hand in mans sin, as to make all our sins his own? And Dr. *Crispe* well vindicateth God from false Imputation of that sin

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to Christ, which was not his: But it is by Blasphemy, making that his, which was never his, even the very sins of all the Elect. 3. And do you think any Soul that hath the Spirit of God, and readeth and believeth the Scriptures can believe this Dr. *that no sin can possibly hurt the Elect*, because they are fully saved already by Christ? And that it is against Christ and his Grace, to intend our Salvation, or any good to our selves by any Duty we do, or to look to be ever the better for praying, obeying, believing, but must do all only in thankfulness, and for the good of others.

4. Do you think that a man (not to say a Christian) can believe that the torments of the *Stone*, *Gout*, *Collick*, *Convulsion*, *&c.* are no hurt, or no castigatory Penalty? And that it is no hurt or punishment for an Elect Person to be under decays of Holiness, increase of Sin, prevalency of Temptations, the terrours of God, and loss of his Consolations, and fears of Death: He that can believe all this, may believe *Transubstantiation* against all the senses of mankind. A Hundred of such Instances may be named, which have so ugly a countenance, that men that love their Souls, will be affrighted from *Antinomianism*, by the reading of them. And I further tell you, that too sudden and eager disputing against Heresy, doth but engage men to stretch their wits to find out what to say to defend it, and to take those for Enemys to God and them, who shame their folly.

And I must confess, that tho' I am much for Ministers associations and consultations in order to Concord and mutual Edification; I am not much for the way of deciding doctrinal Controversies

verſies by majority of Votes, remembring what Councils have done that way theſe 1300 Years, and how often either errour or unskilful deciſions have the greater number; ſo that tho' now with us, they will conſent againſt errours; it may be taken for a precedent for erroneous pluralities, to Tyrannize or tread down truth hereafter.

Ortho. *But ſhall we therefore let Hereſy ſpread unreſiſted.*

Reconcil. No, But you will let it paſs uncured, whether you will or not: You let not ignorance, and pride, go unreſiſted: But if it were not uncured, there would be no ſuch Hereſies. If all the Miniſters in *England* ſubſcribe a deteſtation of groſs ignorance and pride, do you think it would cure them? Doth it cure Atheiſm, Infidelity, Drunkenneſs, Luſt, though all Preachers condemn them?

If you can prevail with theſe men, to read and conſider but one half of that which I have written on theſe Subjects, inſtead of reviling that which they never read or tryed, you will not need to call for more Confutations of them.

Ortho. *But a Confutation ſhort and newly publiſhed, will be read by thoſe that will not read Books old and large.*

Reconcil. I have ſtaid ſince your firſt motion, to ſee whether there be like to be any apparent neceſſity of any renewed oppoſition to this infection; and I acknowledge, that now ſome neceſſity appeareth to me, in the new and zealous attempts of the erroneous: But God in great mercy, hath raiſed up many that are fitter to oppoſe them, than I that in pain and languiſhing weakneſs, have time little enough to meditate on my approaching change. But becauſe the erroneous have learn'd of the transformed Angel of Light, and his

his pretended Miniſters of Righteouſneſs, to call their Errours, *the Preaching of Chriſt, and Free Grace*, and to ſay, that all they Preach not *Chriſt*, but the *Righteouſneſs of man*, that wrong not Chriſt as much as they; I ſhall by God's help attempt briefly to try, whether indeed they *Preach Chriſt*, or *Preach againſt him*; and whether they *Exalt him*, or *Deny him*; and whether they Preach up *Free Grace*, or as *Enemies Reproach* it. And I ſhall publiſh a brief Deciſion of the many Controverſies of Juſtification, which I caſt by theſe Fourteen Years, leſt I ſhould provoke any to revive the allay'd quarrels: But their new and earneſt Attempts, do now call it out, by telling us, that this evil Spirit is again at work, and calleth us to a renewed Defence of Truth.

CHAP. II.

An Enumeration of the Errours which have corrupted Chriſtianity, *and ſubverted the* Goſpel.

Reconcil. BEfore I give you a Confutation of the Errours of the *Anti-Goſpellers*, I will promiſe theſe two things:

1. I will here give you a Catalogue of their Errours which I am to Confute. 2. I think it needful to caution you, what to think of the Perſons, that you Cenſure them not too hardly, tho' the Errours as worded, be very great.

I. And 1. As the general Fault of their Errours, is the confounding of things which greatly differ; ſo by this, they corrupt the Doctrine of *Adams* Communication of ſin and guilt to his poſterity, and thereby raiſe more dangerous Errours. They

hey feign, that God made a Covenant with *Adam*, nd all his Posterity say some, as in him) that he stood, God would continue him and his Po- rity; and if he fell, God would take it as if his Posterity then personally, sinned in him; d so, that either we were all then personally him, or God by Imputation would take us to ve so been: And so that God's Covenant and nputation, made *Adams* sin, ours, further than it by natural propagation; not truly distinguish- g between our being *Personally* in him, and be- g but *Virtually*, and *Seminally* in him: And igning God to make *Adam* not only the Natu- l Father and Root of Mankind, but also Arbi- arily, a Constituted Representer of all the Per- ns that should spring from him; and so that od made them sinners, that were none, and that, fore he made them men.

II. Whence they infer, that Christ was by Gods position and his own sponsion, made the Legal epresentative Person of every one of the Elect ken singularly; so that what he did for them, od reputeth them to have done by him.

III. Hereby they falsly make the Person of e Mediator, to be the legal Person of the sin- r, and deny the true Mediatorship.

IV. But they cannot agree, when this Perso- ting of the Elect began: Some say, It had no ginning, but was from Eternity; because Electi- n was from Eternity, and we were Elected in hrist; and so were Persons from Eternity in him.

V. Others say, That it began at the making f the World, Christ being then the first of Gods Works in a Super-angelical Nature, emaning om the Divine, which contained all our Persons it; as the Beams are of, or in the Sun.

VI. Others

VI. Others say, that this Personation began at the giving to *Adam* the first Law or Covenant of *Innocency*, and that Christ was a person in the Bond or Covenant: And that the meaning of it was *Thou or Christ personating thee, shall perfectly Obey or Thou or He shall Die the threatned death for Sin.*

VII. Others say, that this Personation began at the making of the Promise, *Gen.* 3. of the *Seed of the Woman*, &c. And so, that Christ personated none under the first Covenant.

VIII. Others say, that it began at Christs *Incarnation*, when he took the Nature of Man, and therein with all our Persons.

IX. Others say, that it began on his Cross, or at least, at his Humiliation, and that he only suffered in our persons.

X. Others say, that it begins at our Believing and our Union with Christ by Faith; and then he by Union personateth us.

XI. They deny Gods Covenant or Law of *Innocency*, that required our Personal Obedience, as the condition of Life.

XII. They forge a Law that God never made, that saith, *Thou, or thy Surety, shall Obey Perfectly, or Dye.*

XIII. They falsly say, that God justifyeth none that are not really or imputatively perfectly *Innocent*, *Obedient*, and such as never *Sinned*, but kept all that Law.

XIV. They confound Gods Covenant with Christ as Mediator, imposing on him his Mediatorial part, and the Covenant of the Father and Son, with fain Man, imposing on them the terms of Recovery and Life.

XV. They hold that the first Law (and some of them also *Moses*'s Law) is done away as to all

l the Elect, but is still in force to all the Reobates, and was in force to Christ: But whether it bound him to Obedience as our Representative antecedently to mans fall, or only consequently, they are in their confusion at a loss. And ey hold that its curse and penalty sentenced after the fall by God, fell on all the Reprobate and Christ, but none of it on any of the Elect, as aving been suffered by Christ fully for them.

As I have said, The promissary part of that aw ceased, and so did the condition of the promise, by mans sin making it impossible; but the hreat did *transire in sententiam*: And if Christ as antecedently in the bond of Obedience for us, e was bound not to Eat of the forbidden Tree, nd bound to dress the Garden, and bound to take *ve* for his Wife, *&c.* which are all false.

If he were bound by it as our representative fter the fall, it bound him when it ceased, and ound not us, which is false: And therefore it as only the Law of perfect Innocency anew imosed on himself, by the Mediatorial Covenant hat bound him.

And if the Penal Sentence and Curse, be Exeuted on all the Reprobate, then it is not ceased: nd then it must be a Penalty, and that Curse, even n the Elect before they believe, because till then, hey have no part in Christ. And after they elieve, they must bear part of that Penalty, called Curse, which was fixed, and not reversed and ardoned; that is, The privation of those degrees f Grace, Peace, and Joy, which they should have had f there had been no sin: The Curse on the Earth, orrow in Child-bearing, and Death: These cease ot now to be Penals, but are Sanctified Penalties. Curse turned to a Blessing; an Evil made a

Medicine

Medicine to our good; Correction is truly Penal, tho' profitable; Christ suffered to attain his own Ends, and not to cross them; His Ends was not to free the Elect from his own Government, or Correcting Justice.

XVI. They affirm, that the Covenant is made only with Christ, for us, but not with us: As if God made none with man, and Baptizing and Christianity were not Covenanting.

XVII. They feign God to have made an eternal Covenant with his Son; that is, God imposing on God, the Law of Mediation.

XVIII. They most dangerously affirm, that Christ took not only the punishment of our sin, and that guilt, or *Reatum pœnæ*, which is an assumed obligation to suffer the punishment deserved by us, (to be *Vicarius pœnæ*) but *all our very Sins themselves*: the very *Essence* of the *Sin of all the Elect*; the *Reatum Culpæ*: So that, tho' he never did sin himself, yet all our sins, habitual and actual, positive and privative, of commission and omission, became truly and properly Christs own sins: And so, that he was truly judged a hater and blasphemer of God and Holiness, and the greatest murderer, adulterer, thief, lyar, perjured Traytor in all the World, the sins of all the Elect being truly His sins. Of which Dr. *Crisp* is positive and large.

XVIIII. They say, that God laid these sins of ours on him, and made him properly sin for us, and not only a Sacrifice for sin: And so, that God is the Maker of the greatest Sin.

XIX. They say, that Gods Imputation being truly but the accounting one to be what he is; had not God made him a Sinner, his imputing or reckoning him such, had been a Lye; which is true, tho' they infer Falshood from it, taking Imputation of Sin, strictly for a true Estimation. XX. They

XX. They that make this Imputation to be before the Incarnation, make God to make himself his great Sinner; that is, Christ while he was meer God: And so make us a wicked God. When Satan can but Tempt us to sin, and its not proved that any one Devil is guilty of all mens sins, they make God guilty of all; yea, they that lay it on Christ only after his Incarnation, lay it on him that is God.

XXI. They that feign Christ to have personated us in his first Covenant of Redemption, make us by him, to have Covenanted to Redeem our selves, and to do the Mediator-work.

XXII. They feign Christ to have made such an exchange with the Elect, as that having taken all their Sins, he hath given them all his Righteousness; not only the *Fruit of it*, but the *Thing in it self*: So that they are as perfectly Righteous as Christ himself, and so esteemed of God.

But here they differ; 1. Some say we have only all his *Passive Righteousness*: Some say also all his *Active*: 3. Others also all his *Habitual*: 4. Others, all his *Essential Divine Righteousness*; and so are Goded.

XXIII. This perfect Righteousness, they say we have at least from the time of Christ's death, before we were born, or had any personal Beeing.

XXIV. Hereby they must needs feign Christ, and us to be one and the same Subject; or else the same Accidents, Habits, Acts and Relations to be in divers Subjects, still the same, which is a contradiction.

XXV. Hence they say, that the elect have no sin, because it is all Christ's, and cannot be his and theirs also.

XXVI. They say that Christ having perfectly

done the Work of a Saviour, we are perfectly saved, and want nothing necessary to Salvation.

XXVII. They say all sin past, present, and to come, are pardoned, even that not committed (that is no sin.)

XXVIII. They say, that it is not possible that sin can do an elect Person any hurt, Christ having been a perfect Saviour from it all; so Dr. *Crispe*.

XXIX. They say, that no Prayer, or Duty, or Act of Man, can do us any good, or further our Salvation, Christ only having done it already for us: so *Crispe*.

XXX. They add, that to pray, hear, read, obey, or do any Duty, *as a means to our own Good, or Salvation* is to sin against the *Free Grace* of Christ: But that we must do it, 1. In thankfulness to Christ, that hath saved us. 2. And for the good of others.

As if it were not as injurious to *Free Grace*, to seek other mens Salvation as our own; or we might not do good in love to our selves, as well as to our Neighbours: Or, as if we ought not to plow, sow, labour, eat, drink, build, *&c.* for our good because Christ is all: By this it seemeth, that Dr. *Crispe* did not *preach or write his Books to do any good*; because he took that to be a denyal of Christs Grace.

XXXI. They say, that under *Moses* Law, *David* and the Elect, were not pardoned, till they had sacrificed: But under the Gospel, all the elect are absolutely pardoned, without any delay, or condition, or means on their part; as if there had been so vast a difference between the Fruits of Christ, and the way of his Justification, then and now.

XXXII. They say, that Pardon and Justification are absolutely perfect at the first, and so no more sin to be after forgiven, nor any punishment to be remitted or removed.

XXXIII.

XXXIII. They say, that no elect person suffereth ny the least punishment; because all is forgiven, nd Christ suffered all; and that no Pain or Correion is now penal, or for sin.

XXXIV. They talk of our being freed from the aw, in so undistinguishing universal Words, as if ey knew no Law, but that of Innocency to *Adam*, nd that of *Moses* to the *Jews*, and thought it were priviledge to be lawless, or that Christ had no aw; and so there were no Transgression.

XXXV. They hold, that Christ was no Lawaker, and so must infer, that he was no King, nd had no Laws of his own, to Govern or Judge ; and so deny a chief Part of his Office, and s Kingdom, and Government, who is King of ings.

XXXVI. They say, If God should punish any sin the elect, it would be injustice; because it is all nished already on Christ, and the Debt is fully aid by him.

XXXVII. They take God's Covenants and Laws be things so different, as that a Law is not his ovenant, nor his Covenant a Law: Whereas, διαθηκη signifieth both; that is, God's Statute-Law, ntaining the determinate Terms of Duty, Reard and Punishment, Life and Death; and both ve the same parts, his Law having Precepts, ohibitions, Promises, and Threatnings; and s Covenant, as his hath the same: And when its συνθηκη, it becometh a mutual Covenant by ans Consent; and the Law bindeth Subjects to at Consent.

XXXVIII. They are so much for a Christ without us, that they write as if the Work of Christ ithin us, and by us, were a Dishonour to Christ, at causeth it, if we praise it: As if the Praise

of the Structure were a dishonour to the Builder, or the Cure were a dishonour to the Physitian, or the Glory of the World, if praised, were a dishonouring of God. God praiseth his Servants, and their Grace and Works; but if we praise them they say, we rob Christ of his honour.

XXXIX. They seem to hold, that Christ doth all the Work of our Salvation, immediately, without Instruments, or Means: And all that is ascribed to subordinate Causes, were derogate from him: And so Apostles, Miracles, cripture, Writings, Preaching, were no Means of Good, or injured Christ; as if Sun and Moon, Angels and Men, dishonoured God.

XL. While they say, that no Duty must be done for our own good, or salvation, they destroy natural necessary self love, and directly would drive out all true Religion from the World, and harden all the wicked in ungodliness, by taking away those Motives, without which, no men are converted, or saved, and kept from sin.

XLI. They hold, that whatever Law or Promise in Scripture, hath any condition, is part of the Law of Works: And that the Law or Covenant of Grace, is only of what God will actually and absolutely himself effect, or that Efficience it self; as if the Gospel were a Law of Works.

XLII. Accordingly, they hold, that God doth not make any conditional Promise, or threatning a means of his Spirit, or Christs communicating of Free Grace: And so that the Gospel hath no conditional Promises, tho' there be conditional Words; not understanding that God, who is Life, Light, and Love; Power, Wisdom and Goodness, worketh by all three, and printeth the Image of all on his Elect, working by efficient Motion,

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tion, ſapiental Order, and amorous attractive communication.

XLIII. They hold, that no mens ſins were the cauſe of *Chriſt*'s Sufferings, but the Elects: And that the reſt are damned for want of a ſufficient Sacrifice offered for them.

XLIV. They hold, that all the Mercies that the Non elect have in all the world, are given them without the Purchaſe of *Chriſt*.

XLV. Yea, many hold, that none but the Elect have any Grace, or any Mercy: becauſe it will end in their Damnation: And ſo Conſcience hath no juſt Accuſation, in Hell, or here, as for any ſinning againſt Mercy; nor do they owe God thanks for any.

XLVI. Whereas God hath made, through *Chriſt*, a general Act of Grace, or Gift of *Chriſt*, Pardon, and Life eternal, to all the World, on condition of fiducial Acceptance of it as a Free Gift, and commanded the Offer of it to all; and will doubly condemn the final Refuſer; and by this Goſpel-gift, as his Inſtrument, pardoneth, and juſtifieth the believing accepters. Theſe men deny the very being of this Goſpel-Act: They deny it to be either *Chriſt*'s Law, or Covenant, or Grant.

XLVII. They hold, that *Chriſt*, in our ſtead, did all that the Law bound us to do; as if he had been a Husband, a Father, a Souldier. *&c.*

XLVIII. They ſay, That Chriſts ſatisfaction by Sacrifice, was the the *ſolutio ejuſdem*, the payment of the ſame debts of ſuffering that was due to us; and not properly ſatisfaction, which is, *Redditio æquivalentis*, or *tantidem alias in debiti*: as if he had ſuffered death, Spiritual by loſs of Holineſs, and the torments of Hell by an accu-

sing Conscience, and the hatred of God.

XLIX. They say, That by the Imputation of his Righteousness, habitual and actual, we are judged perfectly Just; that is, such as have no sin, yet he suffered in our Person for our sins; which we are reputed never to have.

L. They say, That the Inherent and Active Righteousness which consisteth in our Faith, Repentance, Love, and sincere Obedience, wrought by Christ in us, doth not Constitute us Righteous in Subordination to Christs meritorious Righteousness, in any part or degree; that is, that it is Righteousness, that *in tantum*, maketh no man ever the more Righteous, than if he had it not; *q. d. Albedo quæ non facit album*, or *Paternitas quæ non constituit Patrem*; not distinguishng *universal* and *particular* Righteousness.

LI. They talk of Justification, in meer ignorant confusion; not knowing the various senses of the Word, or the divers parts of the Work: They deride, that distinctions which no reason can deny; they confound *Justifying Efficiently*, *Justifying Constitutively*, *Justifying Virtually*, by the *Gospel-Gift*, or *Law* of *Grace*; *Justifying by Evidence*, *Justifying by Witness*, *Justifying by Plea* and *Advocate*, *Justifying by Judicial Sentence*, and by *Execution*. They set the Causes against each others, as if it were a thing that had but *one Cause*; when they meet with the word used for *Sentential Justification* by decisive Judgment; they Exclude all the included and supposed Acts, that is, *making Men just Efficiently*, *constitutive Matter and Form*, or *Subject* and *Relation*; the *Gospel Donation* and *Condonation*, and all such previous Acts: And when they have done, not knowing what they affirm or deny; they only cry up, the name of *Christs Righteousness Imputed*,

uted, not knowing what *Imputation* is, nor what ort of Cause *Christs Righteousness* is, whether *Efficient*, or *Material*, or *Formal* by *Constitution*, and nd think its *true Meritorious Causality* is too litle. And in their description, exclude *sentential ecisive Justification*, which they had denominated to be, making it to be only the *Donation* of *hrists perfect Righteousness* as in *its Essence*, to be *urs*; and so joyning the efficient and constitutive auses, yet leaving out the *Instrumental Efficient*, hich is the *Gospel Donation*, or *Covenant-Gift*, and alling *Faith* the *instrumental Cause*, which is no *fficient Cause*, but a *Moral Reception of the Free-ift*, and a *Moral Qualification* as a *Receptive Con-ition*, for our Title to the possession: And where-s God never *Judged a man Righteous*, till he had *ade him Righteous*; they say, That to Justify, s not to *make Righteous*, but to *judge Righteous*, nd yet describe *judging* by *making*: Yea, and exlude the sentential Justification at the day of Judgment, thinking that it is all perfectly at our first ustification Sentenced. As if God the Father, hrist as King, or Prophet, the Holy Ghost, the ovenant of Grace, Faith, had no hand in our Justification, but Christs Righteousness imputed only.

LII. They talk much against being Justified by he *To Credere*, the Act of Faith; and when they ave done, ignorantly, are the maintainers of it gainst those that deny it. For when we say hat *Faith doth not Justify us*, as that Phrase signifieth Efficiency, but that we are only said to be *Justified by it*, as signifying a Receptive Condition, or Qualification; they say, that it Justifieth us as an Instrument which is an Efficient Cause: And it is the very Act or *To Credere* (or nothing) which they call that Instrument: And thus they

make a War againſt themſelves, while they ignorantly accuſe they know not what.

LIII. They blindly take *Paul* by *Works* to mean all *humane Acts*; when as, 1. The whole ſcope of his diſputing, is, againſt *Juſtification by the Works which are ſet in oppoſition*, or *competition with Juſtification by Chriſt*, and by *Free Grace*, ſuch as the *Jews* thought the keeping of *Moſes*'s Law was; which is the Law that he doth all along ſpeak of. 2. And he expreſly deſcribeth the *Works* that he excludeth, to be *thoſe* that are ſuppoſed to *make the Reward to be of Debt* (for the value of the Work) and *not of Grace*: And do they know any *Proteſtant* that is either for Juſtification, or Salvation by any ſuch Works, or for the being of any ſuch? 3. And is not Faith a *humane Act*? And doth not *Paul* moſt plainly and frequently ſay, we are *Juſtified* by it? And did he call *Faith*, *Works*?

LIV. But to anſwer this, they erre as groſly, ſaying, that [*by Faith imputed for Righteouſneſs*] and *our being juſtified by Faith*] is not meant the the *Act* or *Habit* of *Faith*, but the *Object*, *Chriſt*'s *Righteouſneſs*; not ſticking hereby to turn all ſuch Texts into worſe than *Nonſence*; Put *Chriſt*'s *Righteouſneſs* inſtead of the Word [*Faith*] in all thoſe Texts, and try how it will run? And why is *Faith* named if it have no part in the Senſe? They ſay, That it Juſtifieth not as a *Work*: I ſay, it Juſtifieth not efficiently at all; much leſs as a *Work* in *Paul*'s ſenſe, that maketh the Reward to be not of Grace, but of Debt. Nor doth it Juſtify as an *Act* in *genere*; for then, a *quatenus ad omne*, every *Act* would Juſtify; nor yet as a meer *good Act* or *Work*: For then, every good *Act* would Juſtify as it doth. But we are Juſtified by, 1. This *Faith* in *ſpecie*, which is our *Fiducial*

ducial Reception of Christ. 2. And that as it is formally made by God, the condition of our participiation of the Gift, which is Christ and his Justifying Meritorious Righteousness. Christ is not instead of *Faith*, and *Faith* is not instead of *Christ*: It is Christ believed in, and received; and not Christ without *belief* and *reception.*

And when they say, That it is the *Object* and not the *Act*; they multiply the Proclamations of their undistinguishing ignorance, unskilfully pretending to distinguish: For the *Object Christ*, is considerable; 1. In *esse reali*, in himself. 2. Or in *esse objectivo*, which is, but in *esse cognito*, in Idea or Notion: Christ in *esse reali*, indeed, Justifieth us, by Dying for us, and Meriting for us, and doing that which Faith never did: But Christ in *esse objectivo*, or *cognito*, and in our minds, is the *form* of this Faith in *specie* it self, and not to be Justified by the *Act* of Faith in Christ, is not to be Justified by the Object as such; for the Object essentially specifieth the *Act*; thus illogycal heads confound Holy things.

LV. But these that must have the *Object* of this Faith only to Justify, exclude most essential parts of the Object it self. The Baptismal Faith, is not their Justifying Faith: Belief in God the Father, and in the Holy Ghost, is none of it, and so God the Father, and the Holy Ghost, are none of the Justifying Object; when as it is essential to Christ, as the Object to be one with the Father, and sent by Him, and to be his express Image, and the way to Him, *&c.* And to be Conceived by the Holy Ghost, and to be attested and to operate by him.

LVI. Yea,

LVI. Yea, these undistinguishers are such dividers, that they exclude most that is essential to Christ himself, as Mediator, from being the Object of their Justifying Faith: It is not his Prophetical Office, nor his Holy Example or Doctrine; nor his Kingly Office, either in Legislation or Judgment; tho' it be as King, that he Justifieth by Sentence and Execution: It is not any part of his Priestly Office, but his Righteousness, habitual, instead of habitual and original Righteousness; active, instead of our active Righteousness; and passive instead of our punishment: It is not his Priestly Intercession in Heaven, nor his giving the Holy Ghost, nor his Raising, Judging, or Glorifying us, that are the Objects of this Faith.

LVII. But yet they will fallaciously seem subtile by distinguishing, and say, that tho' none of these are the Objects of *Fides qua Justificat*, Faith as *Justifying*, yet they are the Objects of *Fides quæ Justificat*, of that Faith which Justifieth by another *Act*, meer fallacy. 1. Here they must take *Faith* for the *Habit*; for if it were for the *Act*, two divers *Acts* are not the same. 2. How is that *Habit quæ Justificat*, when they say only Reception by its Instrumentality Justifieth; and that's only the *Act*? 3. But *qua Justificat* fallaciously implyeth that *Faith Efficiently Justifieth*, whereas it is only a *Dispositio Moralis Receptiva* as a *Condition* (and they deny its constitutive Causality) and that (*Fides qua Fides, Justifieth at all*) and as a dispositive Condition, it is a belief in much more than Christs Imputed Righteousness.

LVIII. And these ill dividing men, pretending to subtilty, telling us, that it is but one Act of Faith by which it justifieth, are so far from being able to tell what that one Act is, That, it is enough

to

to cast all their Disciples into despair, if, till they know it, they must not know that they are justified.

LIX. For they feign it to be one only Physical Act, whereas, in Moral Subjects, an Act containeth many Physical Acts: Faith in Christ is a Covenanting Act, like a contract of Marriage, or between Prince and Subjects, or Captain and Soldiers, which is many Physical Acts.

LX. Hereupon they are at a loss in what faculty it is, whether the Intellects Assent, or the Wills Consent, or Affiance or Practical Obedience; and whether it be one Act only *numero*, or only *specie*, and what individuates an Act?

LXI. And they unavoidably cast men upon their supposed *Justification by works*, while they feign all Acts, save that one (they know not what) to be Works: Yea, many take every Act to be *Works*, as is aforesaid.

As when they say, that it is *only resting on Christs Righteousness, as made ours in it self by imputation*; they hereby make the Belief of the Godhead, and of the truth of the Gospel, and of the Life to come, and Repentance, and Confessions, and Love to God and to Christ, and Thankfulness, and Prayer, and Self-denial, to be all works of the Law, which free Grace in this excludeth.

If *Assent* be that one Justifying Act, then he that thinketh it is Consent, or Hope, or Trust; or that denying his own Righteousness is any part of it, is fallen from Grace, by looking for Justification by Works.

LXII. They do not only say, that Grace is not free, if it have any positive Condition, but also if it have any negative Condition; that is, that if a pardon be offered a Traytor, on Condition that he

he will not refuse it, cast it in the fire, and spit in the Face of him that offereth it, or will not seek his Death: this is no free pardon, unless he may have leave to hate and stab the Prince that pardoneth him.

And here you see what these take for *Works*; even such things as are neither Works nor Acts at all, but meer nothings. Not to resist, oppose, refuse, dispise Grace: not to believe the Devil and his agents, that call Christ a deceiver, and that deny God and the life to come: I do not say, that such meer negatives are all the condition of pardon and justification; but these are included in the positive condition; and yet to take any of these for any part of the condition, is supposed to be, to look for Justification by *Works*, because all such conditions are taken for *Works*, save one simple Act of Faith.

LXIII. This is because they know not what a meer Condition is, when they have laid Salvation on the denial of it; when as it is no cause at all (as such) of the effects, but as imposed, it is a bar put to the effect till the Condition be performed; as the Lawyers say, *Lex addita negotio quæ donec præstetur eventum suspendat*; and as *performed*, it is the *removing* of that *impediment*. Opening the Windows, or not shutting them is no *cause* of the Light; nor opening our Eye-lids any cause of our seeing; but a removing of that which hindereth the light: It is a necessary disposition of the Receiver, but no efficient cause of the effect; and so is Faith to our Justification or Pardon.

And therefore note, That whereas many Reforming Protestants write for the instrumentall Interest of Faith in our Justification, I number not them with the forementioned subverters of the Gospel; for by

by *Instrumentality* they mean no *Efficiency*, but *Receptivity*; unhappily using the name of an Instrument improperly and without due explication; and as Dr. *Twise* tollerably calleth it, *Causam dispositivam subjecti recipientis*; so Dr. *Kendal* likeneth it to boys playing at ball or cat, that make their hats the instruments to catch the ball or cat in: This giveth them no efficiency, so that they only miscarry by choosing an equivocal Name, and placeing too much of the Controversie on that Name, when there be proper words enough at hand; and also in that they distinguish not duly between *Physical* and *Moral Reception*, when they should tell us that *Faith* is not the *Physical*, but the *Moral Reception* of *Christ*, to *Receive in sensu Physico*, is nothing else but to be the *Passive terminus*, of an Agents efficiency, and is signified by Passive Verbs. To receive *Justification*, *Sanctification*, *Adoption* Physically, is nothing but *Justificari*, *Sanctificari*, &c. to be Justified, Sanctified, Adopted: But to receive Morally, is *Accipere*, to accept the gift by consent, and exercise that consent by contract, and containeth (as is aforesaid) many Physical Acts; as to receive a Tutor, a Master, a Physitian, a King, a Husband, &c. And such is Faith, a receiving (not of righteousness only) but of Christ with all his offered benefits.

And when they say, that other Acts or Graces may be *Conditions*, but none but Faith is the *Instrument*; 1. Certainly that called by them Instrumentality, is but the τὸ *credere*; the Act it self *in specie*, and the *Conditionality* is the neareſt reason of its Interest in our Justification. 2. And there is nothing more in the Nature of *Assent*, *Trust*, or any Act of Faith, besides meer *Acceptance* or *Consent*, why they should be called *Receiving*, than in *Love*, *Desire*,

Desire, *Gladness*, *Hope*, or *Seeking*. 3. And *Accepting* Christ as our Teacher, King, and Intercessor in Heaven, is as much conditional and necessary to our Justification and Salvation, as accepting his Justification and Deliverance from Punishment. That which men are most averse to (Love, Holiness, and Obedience) is made the Condition of that which men more easily accept.

And indeed those that (*in sensu Physico*) they call *Other* Conditional Acts, are but modifications, or parts of the same *Moral* Act which is the Condition. The Faith by which we are justified, is that true *Christianity* which includeth our believeing consent to God the Father, Son, and Holy-Ghost; our belief of Christ, and our thankful acceptance of him to be our Teacher, Intercessor or Priest, and King, with his offered Grace; and that this acceptance is with *Desire*, *Love*, and *Hope*, expresst in a holy Contract or Covenant. This is the Souls Marriage with Christ, and Allegiance to him, and it includeth the renouncing our trust in all Creatures, or in any Righteousness of our own, so far as they would usurp the least part of Christ's Office, Work, or Honour.

None of all this is Justification by Works.

LXIV. They erroneously tell us, That nothing is properly a *Condition*, which is it self a *Free Gift*. As if God could not *Command* and *Give* the same thing, and make his Command a congruous means of Giving.

LXV. They erroneously hold, that nothing can be called a Condition of one Gift of the Covenant, which is not a Condition of all: Whereas God hath many Anticedent Gifts before any Condition be so much as imposed: Without any Condition, he gave us our Being, and gave us a Saviour,

viour, and the Gospel, and the conditional *Covenant*, and offers of Grace: And why may not the reception and use (or not rejecting) of a former Gift of Grace, be made a condition of the giving of more? *To him that hath, shall be given*: may not Faith be the gift of God, and yet be the condition of Justification and Salvation?

LXVI. They erroneously hold, that when a man is once justified, the continuance of his justification is Absolute, and hath no imposed conditions: contrary to Christs own words, *Joh.* 15. and many plain texts of Scripture.

LXVII. They erroneously put *Free Grace* and *Free Will* in such opposition, as if nothing could be an act of Free Grace, which imposeth any condition on Free Will: which is true, if by *Free Will* they mean *Freedom* of Natural sufficiency, as Free without Grace from vitious habits and inclinations; for we have no such Free Will: But these men know not what *Free Will* is, nor distinguish Freedom from Prohibitions, and from Constraint, and necessitating predeterminating efficient Premotion, from Moral Freedom.

LXVIII. In some points forementioned about *Faith* and Justification, the unapt Words and Methods of some Reformers give them advantage; but Dr. *Crisp* and the gross *Antinomians*, take *Faith* to be neither Cause nor Condition of Justification, but meerly the receptive belief, that we are Justified already (before we were born); so that Faith justifieth only in our consciences, which is but to be conscious that we are Justified.

LXIX. Accordingly Dr. *Crisp* maintaineth, that Election and Justification are known only by two means, The Spirit within revealing it, and Faith receiving it; that is, The Spirit inwardly saying,

ing, *Thou art Elect and Justified, and Faith believing this*; so that neither of these Justifie us but only make us know it.

LXX. They mistake the meaning of the *Witness of the Spirit*; As if it were but an inward Inspiration and Impulse equal to a voice, saying, *Thou art Elect and Justified*; Whereas it is an Inherent Impress, and so an objective Evidencing witness, even the Divine Nature, and Image of God, and the habit of Divine filial Love, by which Gods Spirit marketh us out as adopted: As likeness of the child to the Father, and love, are an evidencing witness of true Son-ship: And as Reason is a witness that we are Men; And as Learning is a witness that we are Learned: So Sanctity is an evidencing witness that we are the children of God; *Holiness to the Lord*, is his Mark: And he that nameth the name of *Christ*, departing from iniquity, hath Gods Impress: Yet there are other subsequent parts of the Spirits witness; that is, 1. Causing us to exercise; 2. And to know the Grace that he hath given us; 3. And exciting in us a joyful perception of it.

LXXI. Hereby they destroy the assurance and comfort of most (if not almost all) true Christians in the world; because they have not that inspiration or certain inward word of assurance, that they are Elect and Justified. I have known very few that said they had it: And of those few, some fell to Debauchery, and some to doubting. And though Prophetical Inspiration prove it self to them that have it, its not possible for others to know, but that a counterfeit Fanatick conceit may be it.

LXXII. Hereby the Ungodly are dangerously tempted to damning presumption, and security: while

while, if they do but confidently believe that they are Elect and Justified, they are quieted in sin.

LXXIV. Dr. *Crispe* copiously maintaineth, that a Man cannot be sure that he is Justified either by *Sincerity*, or *Universal* Obedience, or love to the Godly, or any such Grace; To the dishonour of Holiness, the contradiction of Scripture, and the overthrow of the comfort of Believers.

LXXV. They tell us, that we must not fix set-times for Prayer, or other Worship,, but stay till Gods Spirit move us, or tell us when to Pray. As if God were not the God of Order, but of Confusion; and did not move us as reasonable creatures, by a rational guidance of us: They would be loth to follow their crooked Rule in common things, and to keep no set-times for their Trading, Labours, Dyet and Rest; and not to work or eat, or sleep, till the Spirit moveth them. And God maketh use of Reason and Order, in things Spiritual as well as in things Natural: And the Spirits of the Prophets are subject to the Prophets.

LXXVI. They reprove us for perswading Unconverted Men to Pray, because the Prayer of the Wicked is abominable; and they should stay till they have the Spirit of Prayer: And is a Tavern or a Whore-house, a fitter place to get that Spirit, than on their knees by Prayer? when God himself saith; *To thee shall all flesh come: seek the Lord while he may be found; call upon him while he is near: Let the Wicked forsake his way,* &c. wicked Prayers of wicked men, that are but to quiet them in sin, are abominable; and no prayer of an Impenitent unbeliever hath any promise of certain success. But *Ahab*, and *Nineve*, and millions of Sinners have found, that there are some

prayers of the unregenerate, that are better than none. And do they think, when we perſwade them to Pray, that we perſwade them to continue Impenitent? No, it is but perſwading them to Turn and Live: For praying is a returning motion, and we ſay but as *Peter*, *Repent and Pray, if perhaps the thoughts of thy heart may be forgiven thee.* Not to exhort men to Pray, is not to exhort them to deſire Grace, and true Converſion: Common Grace, and Natural Self-love have their deſires, which are not all in vain; its better to be near the Kingdom of God, than to be diſpiſers of it.

God hath fixed the time of the Lord's day, and the undiſpoſed muſt not ſay, we will not keep it till the Spirit *move* us; As it is a duty to Relieve the Poor, ſo it is to Pray, as ſoon as God commandeth it; and none muſt ſay, I will not Give or Pray till the Spirit move me, but wait for more help of the Spirit in the way of duty.

LXXVII. That, becauſe no man can come to Chriſt too ſoon, therefore no man can too ſoon believe that he is Elect and Juſtified, though he have no evidence to prove it, and though he know not God, or Chriſt, or the Spirit, or the Goſpel.

LXXVIII. That men are bound to Believe that Chriſt Believed for them, and Repented for them, and muſt no more queſtion their Faith and Repentance than they muſt queſtion Chriſt (as *Saltmarſh* ſpeaketh), as if Chriſt had had Sin to repent of, or a Saviour to ſave him from it; and, as if this were no Covenant-Condition required of ourſelves, as neceſſary to our Juſtification. They may next ſay, Chriſt that is Holy for them, ſhall be Saved in ſtead of them.

LXXIX. That

LXXIX. That to Believe, that we are Elect and Juſtified, is *fides Divina*, a Believing the word of God, becauſe his Spirit's witneſs of it, by inſpiration is his word.

LXXX. That nothing done by an unregenerate man, by common Grace, maketh him any fitter to Believe and be Converted, than if he were without it, becauſe it is ſin.

LXXXI. That it is no Grace, which is not irreſiſtible; and becauſe we cannot Merit it, we cannot reſiſt, and forfeit it.

LXXXII. That Pardon and Juſtification, being perfect, the firſt *Moment* of our Faith, therefore it is only one momentous Act of Faith only that Juſtifieth us; and no Act of Faith it ſelf juſtifieth us after that hour. This is held by the more moderate ſort, who ſay not, that we are juſtified before Faith.

LXXXIII. That we muſt act *from Life*, but not *for Life*; as if *Natural Life* were not to be ſaid for *Spiritual Life*.

LXXXIV. They hold, That Sin being all (paſt, preſent, and future) Pardoned at firſt, we muſt not ask Pardon any more, but only the fuller Belief and Senſe of Pardon.

LXXXV. They hold, that no Sin, or declining of a Juſtified Perſon, ſhould ever make him doubt of his Juſtification.

LXXXVI. They hold, that the meaning of *Rom.* 8. 28. is, That all the ſin that an Elect, or Juſtified man committeth, ſhall certainly work for his greater good, when the Text ſpeaketh but of Enemies and Sufferings, and all the Providences of God; As if it were the way of God's Wiſe and Holy Government, ſo far to encourage men in ſin, as to aſſure all that love God beforehand,

that the more they ſin, the better it ſhall be for them, whereas he hath filled the Scripture with ſo many terrible threatnings againſt Sin and Backſliding. And, as if no Juſtified perſon, by ſin, did ever gnow worſe than before, or love God leſs, or at all diſpleaſe him. Or it were for our good to be worſe, and love God leſs, or diſpleaſe him, or loſe any meaſures of Grace and Glory (in Title).

LXXXVII. They take Juſtification in the Great day of Judgment, to be none of our proper Juſtification by Faith, becauſe that was done before; but a *Declaration* of it: As if Juſtification had but one degree, and the word but one ſence; or any were perfecter Juſtification than that, and a Deciſive Sentential Declaration, were not the moſt eminent.

LXXXVIII. Thoſe that confeſs works of Obedience to Chriſt, to be the Condition of Glorification, yet deny it to be a Condition of Juſtification in Judgment; when as to Juſtifie us in Judgment, is to Juſtifie our right to Impunity and Glory, and ſo the Condition muſt be the ſame.

LXXXIX. Though God oft, and plainly ſaith, That all men ſhall be judged according to their works, and according to what they have done in the Body, [good or evil]; and to judge, is either by deciſive ſentence to *Juſtifie*, or to *Condemn*; or executively to Reward and Glorify, or to Puniſh; yet many that Confeſs that men ſhall be ſo *Judged*, do deny that they ſhall be ſo *Juſtified*, though Juſtifying be Judging.

XC. Though the word [*According to their works*] do plainly ſignify, *The Cauſe to be then decided*, in order to the ſentence of Salvation or Damnation; and Chriſt *Mat.* 25. and elſewhere hath

hath largely enumerated the parts of that Cauſe, and call it Righteouſneſs, and that with a *Cauſal* particle; and though the Scripture mention our inherent and acted Righteouſneſs, (in terms of the ſame ſignification) above Six hundred times; and that as the thing that pleaſeth God, and that he loveth, hateing the contrary; telling, us that the unrighteous ſhall not enter into Heaven, *&c.* Yet do they feign, that all that Godlineſs which hath the promiſe of this Life, and That to come, and which God, is ſaid as a Righteous Judge to Reward and Crown, is mentioned only as a *ſign* of the *Elect* and *Righteous*, and of Faith, and not as the Cauſe to be then decided, or as a Rewarded thing. And for whom is this *ſign* ſo ſolemnly produced? God knoweth us without Signs: His Light in our Conſciences will make us know our ſelves, by Internal Perception. And if it be to confute the Devil and his ſervants that ſlander us, it is for want of Righteouſneſs, and not only for want of *ſigns* of it, that we are accuſed; and it is more than *ſigns* that muſt confute them for our Juſtification. And the Judgment is not to be managed as at a human judicature, by talking it out with every Perſon, but by an univerſally convincing Light, that at once can ſhew every man in the World his own particular caſe, as in it ſelf; it is not *Signs*, but *Righteouſneſs*, that hath the promiſes of Reward: And there is no Righteouſneſs that ſo far maketh not a man Righteous, and ſo far Juſtifiable.

XCI. They (ſome of them) ſay, that we ſhall need no Juſtification againſt any falſe Accuſation: For who ſhould accuſe us? *Chriſt* will not, Conſcience will not; and Devils, ſay they, will have ſomething elſe to do: And they know, that falſe

accuſation will be in vain before ſuch a Judge. The ſum of this, is, that there will indeed be no day of Judgment, and no Juſtification by deciſive Sentence; yea, and no Salvation; for actual Glorification will be a Sentence, manifeſted by Execution (which Mr. *Lawſon* thought was called the Judgment.) And if no Judgment, then no Judge, no Reward, no Condemnation, and no Puniſhment: If any Judgment, there muſt be Perſons, and a Cauſe to be tryed and judged. 1. The Cauſe of that day, will not be, whether *Chriſt* be a ſufficient Saviour, or have made ſufficient ſatisfaction? It is not for *Chriſt* to judge himſelf: It is not to judge God, whether he elected us? It is not to judge, whether we were of the Seed of *Adam*, or whether we ever ſinned? Or whether the Law of Innocency condemn us; And our ſin deſerve everlaſting Puniſhment? There is no juſtifying us againſt any ſuch Accuſation: It muſt be all confeſs'd we were the ſinful Children of *Adam*; we deſerved Condemnation. But the Cauſe will be, 1. Whether we are lyable, by Guilt, to future Puniſhment? And againſt this, our Pardon juſtifyeth us. 2. And, whether we have Right to the Heavenly Inheritance? And in this, the Goſpel-Donation, Covenant, or Promiſe, juſtifieth us; and both thro' the Merits of the Sacrifice, and Righteouſneſs of *Chriſt*. 3. And the other part of the Cauſe of that day, is, whether we have part in *Chriſt*, and the Merits of his Righteouſneſs? In which our Faith, and God's Covenant will juſtifie us. 4. And the Queſtion, being, Whether this Faith be that which had the promiſe, and not a Counterfeit; the deſcription of it, by its Acts and Part, and not only by adventitious Signs, muſt be our juſtifying Evidence: The faith that hath

ath the Promise, is essentially *Christianity*, or a Covenant, accepting of God the Father, Son, and Spirit of *Christ*, as our Teacher, Priest, and King, by affiance, expressed in assent, consent, and subjection: And all that is essential to this; yea, the necessary integrality and modification have their parts in being the Cause of the day.

And as to the Case of Accusation; 1. A Virtual Accusation by the Law, which we have broken, and condemneth us, requireth a Justification, if there were no more. 2. The Glory of *Christ*'s Merits, Righteousness and Grace, requireth a Justification of us, against our real Guilt. 3. And is not Satan the Accuser of the Brethren, and that before God? And did not his Malice so work against *Job*, though God contradicted him?

It is certain, that sentential and apologetical Justification relates to Accusation (virtual or actual) and Condemnation. *Who shall condemn us, it is God that justifieth us?* And if we are not justified against false Accusations, we shall never be justified against any.

But we all confess, that we are *made righteous*, efficiently by Grace, and constitutively by Righteousness, in despight of all Satans true accusations, and against all our own unworthiness, ungodliness, (antecedently) and guilt; and that before all Works and Perseverance, save a true accepting Faith in *Christ*: But if we shall in judgment be decisively declared righteous, by that which constituteth us righteous; (of which, no knowing man herein can doubt, God judging all things truly as they are) then certainly will men by decisive declaration, be judged righteous, as being pardoned and adopted by the Merits of *Christ*, and qua-

lified by true Faith, Repentance and Obedience, for that Guift.

XCII. They absurdly hold, that to be justified, as to the sincerity of our Faith, from the charge of Hypocrisie, or unsoundness, it is not the Justification of the *Person*: A contradiction that I am ashamed to be long in confuting. Is it the *Faith* and not the *Person* that is to be judged? Is it not as it is the *Persons Faith?* What is it to justifie his Faith, but to justifie him to be a true *believing Christian*, and so to be an Heir of the Promise: The necessary qualification of Faith (if it be operative) is as truly a part of the condition of the Promises, as that Faith be Faith indeed.

Indeed some sound Divines say, [*That Faith justifieth us as sinners, and Works justifieth our Faith, as accused Believers.*] But they never meant that by justifying our *Faith*, it justifieth not our Persons: But that we are at first, constituted just, and adopted, upon the condition of a consenting covenanting Faith, before we have time to shew it by outward Works; and that we are continued and judged, justified and intitled to Life, on condition of our Performance of the Essentials of our Covenant.

XCIII. They hold, that we are justified by the same Law or Covenant of Innocency, which condemneth us: Because, say they, we have fulfilled it in, and by *Christ*; falsly (as is aforesaid) supposing, that *Christ* was either such a Surety as was in the same Bond, disjunctively with the principal, or else that the principal (man) was allowed to do his Duty, or bear his Suffering by another: And so they deny the Gospel-Covenant, and Gift, which is that indeed, which justifieth us by the way of Redemption, falsly supposing, that the very

very damning Law doth justifie us, by way of Prevention, as innocent, as having fulfilled it in *Christ*.

XCIV. They suppose, that *Christ* will not judge and justifie us, according to any Law, by which he governed us, but only by declaring his absolute Decree and Will; giving no Reason of his Sentence, from the cause or different performance, or non-performance of the Persons judged; and so that Judgment is no act of Moral Government, or of Reward, contrary to all the Scripture.

XCV. They falsly suppose, that *Pardon* of *sin*, is no Justification, constitutive, or sentential. Because, say they, that doth but save us from Punishment; but to be Righteous, is to be by imputation, such as have kept all the Law, and so have never sinned. But we have no such Righteousness as they thus feign; when the Question is, whether we are sinners? We must confess it, and not plead that we have no sin. But when the Question is, whether we are to be condemned, Pardon is our Righteousness; and having the Pardon of all sin original, habitual and actual, of omission and commission, we are *in statu quo prius*; and if that be not enough, to intitle us to Glory, Adoption added to it, is: And so our Right is justified.

XCVI. They say, that to hold, that *Christ*'s Righteousness and Merit, is to make our Faith, and holy Obedience, rewardable, is a *Popish* Doctrine against *Free Grace*: As if *Christ* had not come to save his People from their sins, and to make them holy, and zealous of Love and good Works; or God were grown so indifferent to his Image, and to *Christ* within us, and so forgetful of all his Promises of Reward, that he would accept and reward our Fidelity, and Obedience to *Christ*, never the more for all *Christ*'s meritorious Sacrifice,

fice, Righteouſneſs and Interceſſion, which is the only Price that purchaſeth our Acceptance; and as if Judgment ſhould make no difference between mens rewardableneſs, but only judge *Chriſt* to have been a Saviour to the Elect.

XCVII. They deviſe a Plea for the juſtifying of all the wicked damnable Hypocrites in Judgment; while they tell them that there will be no need of a Juſtification againſt the Charge of Hypocriſie and Unholineſs, but only againſt the Charge of being ſinners; and ſo they can ſay, that all were ſinners as well as they; and that *Chriſt* was offered them as a Saviour that had made a ſufficient Sacrifice for their forgiveneſs: And they profeſſed to believe in him, as their Saviour: And as to the ſoundneſs of their Faith, there will be no need of Juſtification. And if *Chriſt* ſay, *I was hungry, and ye fed me not, I was naked, and ye cloathed me not*, &c. They are taught to ſay, The Righteouſneſs of their own perſonal Holyneſs or Obedience, is none of the Cauſe of the day, to juſtifie them, or to be tryed, and juſtified.

XCVIII. Some ſay, that Chriſt Reconciled Man to God, but did not Reconcile God to Man; becauſe God was at no enmity with the Elect, but loved them from Eternity; and to the Reprobate, he is unreconciled. It is true, that Chriſt made no real change on God by his Reconciliation: But by his Sacrifice, and Merits, and Interceſſion, he made it a thing *Juſt* and *Meet* for God to forgive and ſave us, notwithſtanding all our Guilt, all his Holineſs, Juſtice and Truth; and ſo diſſolving our obligations to puniſhment, and removing the impediments of our Reconciliation; he is by extrinſick denomination ſaid to be Reconciled to us, when he is no way bound to Damn us;

us; and this without any change in God: But the Clouds being thus dispelled, that were between God and us, his Face as Reconciled, shineth on us. God was in Christ Reconciling the World to himself, by making them capable of personal plenary Reconciliation, by purchasing a Free Pardon to be offered to all; tho' they have after need to be intreated to be personally and actually Reconciled to God, 2 *Cor.* 5. 19,20. Gods Love of Benevolence, goeth before his Love of Complacence, tho' the change be really in the Object only.

XCIX. Dr. *Crispe*, and all that say, that our own Obedience and Duties and personal Righteousness do us no good, nor further our Salvation (Christ doing all that) and that it hindereth Salvation to do any thing for Salvation, do plainly make Heavenly Blessedness, and God himself, as sought, loved and enjoyed to be against our Salvation. For all our Sanctity, is but our Love of God, and our Fruition of him: And the perfection of this, is our Heaven and Happiness; and Holiness is here the beginning of it: And if it be against the Grace of Christ, to seek Heaven and the Fruition of God, and to be receptive of it by Holyness, and to seek God, be the way to keep us from him (as not going out of our selves to Christ); How then is Christ the way to the Father? How doth he bring us to God? Why doth he Sanctify us, and bid us seek and strive to enter? Will Heaven be against Heaven, and God against God to us? If so, then striving to be saved from Sin, and Hell, is the way to bring us to Sin and Hell; which none would hold, that knoweth how much of Hell Sin it self is, and how much Holiness is of Heaven.

C. They falsly reproach the *Orthodox* that erre not with them, as *Enemies of Free Grace*, and *as*

not

not going out of themselves, and by odious Words, as *being for Justification by Works:* When it is they themselves that overthrow all Justification, and the Gospel, as Justifying us, and Justification by *Faith* it self, calling it τὸ *Credere*, and a Work: Ridiculously, making τὸ *Credere* and *Faith*, to signify diversly: And tell us not when it is the *Phrase*, and when it is the the *Meaning*, that they oppose. If it be the Phrase that they oppose, they condemn Christ, and the Scripture; that say, Men are Justified by their *Words* and *Works*. If it be the Sence, let them tell what that Sence is, which they accuse; and not confound the Controversies of the *Name*, and of the *Thing*. Those that they reproach, Renounce all *Works* for Justification or Salvation, that arrogate the least part of the Office, Merits, or Grace of Christ; or that make the Reward not of Grace, but of Debt: Yea, all that Honour not Christ and Grace, more than if he had not required them; and did not, as dwelling in us by his Spirit, cause them, and make them acceptable to God: But we will not renounce Christ living in us, nor the use, and worth of the Image of God.

CHAP. III.

To moderate Mens over-hot Censuring the Erroneous.

Reconcil. HAving enumerated a Century of their Errours, I shall next tell you, how, and why, notwithstanding all these gross Corruptions, you should moderate, and regulate your Censure of the Men, and of other such.

Ortho. *You have told me sufficiently what to think of*

of them, when you have told me what they hold; I muſt neither judge of the Faith *by the* Man, *nor forbear judging of the* Man *by his* Faith. *Can any man judge too hardly of men that overthrow all Religion? They ſeem to me to be Atheiſts, Infidels, Anti-Chriſtians, Prophane; and open Enemies of all that is Holy and Good, ſave only the Name of God, and Chriſt, and Free Grace, and that Good which they oppoſe.*

This Character of them, I gather from your own Words.

I. *They deny the only true God, and feign or make us another God: The true God is Holy, and hateth ſin: But they feign a God, who is the maker of ſin; yea, that made his own Son the greateſt ſinner in the World, by making all the ſins committed by all the Elect, to be really his ſins, and ſo making him the worſt of men.*

II. *Yea, whereas Devils can but tempt men to ſin, they feign God to tranſlate our ſins themſelves Eſſentially on* Chriſt, *and ſo to make him a ſinner that could not be tempted to it.*

III. *They make us another* (pretended) Chriſt, *and ſo deny the true* Chriſt, *and ſo are* Anti-chriſts. *The true* Chriſt *had no ſin, but only became a Sacrifice for our ſin; which were laid upon him, no further than to ſuffer for us. But they feign a* Chriſt, *that was a hater of God, an Atheiſt, a Servant of the Devil, and the greateſt ſinner in all the World, and yet ſinned not himſelf.*

IV. *They deny God dwelling in us as Love, and Chriſt living in us by his Spirit, by feigning us to be never the better for his Grace and inward Operations, as to any furtherance of our Salvation; as if the Life of* Chriſt *within us, were not ſaving.*

V. *They deny the great Ends, and uſe of a Saviour, to ſave us from Sin, as a means to ſave*

us

us from Hell, and as the means of our Glorification; and as a Prophet by his Doctrine and Example, to teach us how to seek and obtain the purchased Salvation.

VI. *They deny the Holy Ghost, by denying that his Sanctifying Work and Grace, must be esteemed and used as a furtherance of our Salvation: Because* Christ *hath saved us by himself already.*

VII. *They deny the Gospel, while they deny it to be the Law or Donation of God, which as an Act of Oblivion, is his Instrument of our Justification and Pardon; our Title to life (for* Titulus est fundamentum juris;*) And as the Instrument of our virtual Justification.*

VIII. *They do as Anti-christians, deny* Christ's *Prophetical Office, by which, by Doctrine and Example, he teacheth us what we must do to be saved; And his Kingly Office, by which he maketh Laws to Rule us, or to Judge us by, as the imposed term of Life and Death.*

IX. *They deny the Law of Innocency, and forge another of their own instead of it, which nameth* Christ *as instead of us.*

X. *They hold all the Elect Lawless, and so no Subjects of* Christ, *while they say, they are under no Law.*

XI. *Hereby they deny God and Christ's Government by Law.*

XII. *They have no humiliation for sin, and say, they have no sin; for since Christ's death, it is none of theirs.*

XIII. *They hold, that there is no such thing as sin in the World (of the Elect) because Christ took it from them (before they were born or had it;) and he hath none now in Heaven.*

XIV. *They deny all Justification by Faith, and say, that it is not by* Faith, *but by the Object of Faith only.*

XV. *They*

XV. *They make Christ no true Mediator, but such a surety as was a party in the Bond with us, and suffered for his own sin, and was condemned by that Law of Innocency for us.*

XVI. *They deny Justifying Faith it self, while instead of it they feign a meer belief that we are Justified.*

XVII. *They harden ungodly men in their damning presumption, obtruding on them a belief, that they are Elect and Justified, tho' ungodly; and telling them, that this is coming out of themselves to Christ, and that they cannot believe this too soon; and that Christ hath Repented, Believed, and been Holy for them.*

XVIII. *They directly fight against all mens Salvation, by telling them, that they ought to do no Duty inward or outward, as a means of their Salvation, lest it be against* Christ *and* Free Grace *which saveth them. And that nothing that they do, can do them any good, nor any sin, possibly can do them any hurt, because they are already perfect, and saved only by Christ.*

XIX. *They expose Christianity to the scorn of Infidels, by telling men, that it consisteth in that which every novice in Logick or Reasoning, knoweth to be impossible; that one mans Sins, and one mans Righteousness, should be made anothers: Not only so far as that others partake of the Effects (Christ of our sins in sufferings, and we of the benefits of his Righteousness) which we all maintain; but that the thing it self, is essentially thus transferred: And so the Accidents do* transire a Subjecto in Subjectum: *And whereas* Sin *and* Righteousness, *are Accidents in the three predicaments of Habit (or Privation) Acts, and Relation, they feign the* Habits, Acts, *and* Relation, *of odious deformity of all the Elect,*

to

to become in themſelves the Habits, Acts, and Relations of Chriſt: And the Habits, Acts, *and* Relations *of perfect Righteouſneſs in Chriſt, to become eſſentially the very Habits, Acts, and Relations of every Perſon Elect.*

XX. *They do (like the Papiſts that hold* Tranſubſtantiation*) teach men to renounce common ſenſe and reaſon, in believing that no pain, or loſs of Grace, is a puniſhment (tho' but caſtigatory) to the Elect, becauſe all puniſhment is ſuffered by Chriſt. As if Chriſts threatning [whom I love, I rebuke, and chaſten] were a denying of himſelf.*

XXI. *They deny the very eſſential principle of ſelf-love, while they teach men to do nothing for their Salvation.*

XXII. *They conſequently teach men to do nothing for their Lives, Health, or any Corporal good; to Plow, or Sow, or Labour. For if they muſt do nothing for the good of the Soul, much leſs of the Body: For Chriſt is ſufficient for both.*

XXIII. *They hereby, deſtroy all Preaching, and all Charity to others: For we muſt love others, but as our ſelves; and if we may do nothing as for our own good, then not for any others.*

XXIV. *They read in Scripture, above Six Hundred Texts, that ſpeaks of Inherent, and Acted Perſonal Righteouſneſs, joyned with the promiſes of life and Gods acceptance, and threatnings to them that have it not: And yet they by putid Contradiction, ſay, It is a Righteouſneſs that maketh no man Righteous, tho' but* in tantum, ſubordinate *to the meritorious perfect Righteouſneſs of Chriſt: And that we are Juſtified never the more for it, than if we had it not. And ſo it is, as Learning that makes not Learned, or likeneſs that maketh not like, &c. That is, It is Righteouſneſs, and no Righteouſneſs.*

XXV. *They*

XXV. *They make the Baptismal Covenant, and the Lords Supper, to be no Covenanting, or to have no Condition: And yet their own Church-Covenants have Conditions, and are of Works.*

XXVI. *They deny all the Scripture-promises of reward.*

XXVII. *They deny and reproach Heaven it self, a great part whereof is in the perfection of Holiness, while they make Holiness here, and the Exercise of it to do us no good, or save us.*

XXVIII. *By all this, they would make,* 1. *The Concord of* Christians *impossible, as if they must agree in all this Errour.* 2. *They harden Papists in contempt and scorn of Protestants. And,* 3. *They notoriously militate for the Kingdom of Satan.*

And now tell me, whether there were ever damnable Hereticks in the World, if these be none?

Reconcil. Many that hold some of the forementioned Errours, yet hold not all the rest: All speak not so grosly, as some do. Therefore lay your charge, but where it is due.

And all are not properly Hereticks, that hold the same Errour that Hereticks do. If all Errour were Heresy, all men were Hereticks.

Ortho. *But he is a Heretick, who subverteth the Fundamentals.*

Reconcil. If he do it directly and knowingly, he is an *Infidel*: For he is not to be called a Christian, or a Believer, who denyeth any thing Essential to Christianity. But you must distinguish between, 1. Denying the *Words*, and denying the *Thing* signified by them. 2. Between denying *Directly*, and denying by *Consequence*.

1. When *Words* are used in diverse Sences, he that denyeth them in one Sence, denyeth them not in another: And he that mistaketh the

meaning of a Word, may deny the Word, and yet hold fast the matter signifyed by it. And he that speaketh the greatest Errour in *Terms* not understood, may mean and hold the truth.

2. And Consequences not discerned, will not prove a man to be a real Heretick, or one that holdeth not the truth, which by such consequences he subverteth: Therefore all Pacificators conclude, that Consequences are not to be charged too far, when not understood.

Ortho. *Who knoweth mens minds but by their Words? What ever they be to God who searcheth the heart, they are damnable Hereticks* in foro Ecclesiastico.

Reconcil. I excuse not the *Words* which I have largely accused: I would save others from them, I confess it is *Words* that the Church must judge of, and judge by. But it must be *Words* as significant of the *Matter*, and of the *Mind* of the speaker. And therefore the Church must try the speakers meaning by informing and convincing questions and explications. I pray you tell me, when you are Catechizing your Parishioners (young or old) do you meet none that in ignorance speak words that subvert the Foundation? And yet when you better search their meaning, you may find that they mean better than they speak. I write against all their dangerous words, especially to save others from being drawn by them to errour, and to Prevent the errour that the Church and Gospel may receive thereby.

Ortho. *But if they defend them, they are Hereticks: For how else shall we know whether they deny not Fundamentals?*

Reconcil. I will tell you how; Ask him first, whether he believe the Fundamental Truth? If he

say,

say, yea: Ask him whether if he knew that his Consequence contradicted or subverted it, which of the two he would let go? And by that, you may know which it is that he holdeth fastest.

For Instance, Ask such a one as Dr. *Crispe*, whether he would hold that Christ was really a sinner, and God made him such, and the Essence of all our sins were his, and none of ours, if he knew that this were inconsistent with the perfection and Office of Christ, and the truth of the Gospel? Ask him whether he would hold that the sin of the Elect cannot possibly do them any hurt; nor any Duty that they do, be any means or help to their Good or Salvation, if he knew that this were contrary to the Gospel and Free Grace, and tended to mens damnation? Ask him whether he would hold that our inherent and acted Righteousness did not make us so far Righteous, and no whit furthered our Justification or Salvation, if he knew this were a contradiction, and against Christ?

Ortho. *By this Rule, we shall judge none Hereticks, but Infidels; for who will expresly renounce Christianity but they?*

Reconcil. The Word *Hereticks*, is variously used as men are inclined: 1. Of all that are stiff in any hurtful Errour, against sound Doctrine; and so all or most Christians are Hereticks. For all have many Errours, and all men are too stiff in their own conceits. 2. For those that consequentially subvert Essentials.

Amesius is not singular, who saith (in *Cas. Consc.*) that *Theology* is so concatenated, that every Errour by consequence (near or remote) subverteth the Foundation. I would except only Genealogies, Chronologies, Topography, Grammar, & some Prophecies & Positives: But of meer morals it is not improbable.

3. For all that Schismatically separate from the Apostolical Churches and their Communion, and gather Sects to themselves, for the promoting of their Errors; I provoke you to name to me any Text of Scripture, that calleth any by the reproved Name of Hereticks, that did not separate from the Catholick Church? Though all Schismaticks be not Hereticks (for some cause divisions in the Church, and yet depart not from it): Yet all Hereticks in Scripture-sence were Schismaticks; for αἵρεσις signifieth not only the choosing of a new Doctrine, but also a new separated Sect and Church for the promoting of it.

Ortho. *These Libertines are generally Separatists.*

Reconcil. You are historically mistaken: Dr. *Crispe* was a Conformist himself; and so have been many hundreds, who have held some of the forementioned mistakes. Have you read *Luther* on the *Galathians*? And *Æpinus*, and *Gallus*, and *Ambsdorphius*, and *Schlusselbergius*, and abundance such *Lutherans*, who damn *George Major* for saying, That Good works are necessary to Salvation, and that maintained, that they were hurtful to Salvation (tho' no doubt they meant, that confidence in them was hurtful). Have you read *Islebius*; that turned from *Antinomianism* to be a *Papist* Bishop, and helpt to rectifie *Luther*'s Phrase, by calling him to oppose him? Have you read Learned *Beza* himself, and many, and many such excellent men, both *Calvinists* and *Lutherans*, of imputed Righteousness, and against Imputing Faith for Righteousness, and of the definition of Faith? Till *Camero*, *Placeus*, *Amyraldus*, *Capellus*, *Testardus*, *Codurcus*, *Blondel*, *Dallæus*, *Drelincourt* stopt them; and before them *Melanchthon*, *Bucer*, and after *Cargius*, *Olevian*, *Ursine*, *Pareus*, *Scultetus*, *Wende-*

Wendeline, *Ludovicus Crocius*, *Conradus Bergius*, *Johannes Bergius*, *Martinius*, and ſuch other great Divines ſtopt them in *Germany*: How many ſpeak indefenſibly? How many Biſhops and Conformiſts in *England*, have held, and written unjuſtifiable words about Juſtification? Was Dr. *Tully* a Non-conformiſt? No, nor Mr. *Roborough*, Mr. *Walker*, and many ſuch, before the Aſſemblies times.

Though Dr. *Gell*, Mr. *Thorndike*, and many ſuch did ill, in inveighing againſt *imputed Righteouſneſs*, in undiſtinguiſhing words; yet too many by a very ill ſence and ſort of it, gave them too much occaſion; which put ſo many Learned, Judicious Divines to explain it, of whom in *England* the chief were *Ant. Wotton*, Mr. *William Bradſhaw*, Mr. *Tho. Gataker*, Biſhop *Davenant*, Biſhop *Robert Abbot*, Mr. *William Fenner*, and other Zealous Converting Preachers; ſuch as *John Rogers*, *Tho. Hooker*, *Tho. Shephard*, and the *New-England* Churches againſt Mrs. *Hutchinſon*, and Mr *Wheeler*, that by Mr. *Weld* publiſhed the *Narrative of the* Antinomian *Errors*; and of the ſtrange Monſters from Mrs. *Dyer*, and Mrs. *Hutchinſon*, and her death; and of late, Mr. *Benj. Woodbridge*, Mr. *Tho. Hotchkis*, Mr. *Tho. Warren*, Mr. *Graile*, Mr. *Jeſſop*; but eſpecially Mr. *Truman*, Mr. *Gibbons* of *Blackfryers*, and Dr. *Stillingfleet*. It is not a thing unknown, that it was not only ſuch as you call Separatiſts, but many Biſhops and Conformiſts, that in oppoſition to Popery, for want of diſtinguiſhing, have ſuch words about Imputation, as encouraged the *Antinomians*. Therefore you cannot take all as Hereticks in the Scripture-ſence, who hold the ſame Errors.

Ortho. *Then we ſhall not know what Hereſie is, if men do not ſegregate themſelves to propagate it.*

Reconcil. You may know what opinions are pernicious, (or if you will Heretical) when you know not whether the man be a Heretick that owneth them: Even the Heretick Hereticating Papiſts ſay, there muſt be an obſtinacy againſt ſufficient light of evidence. And all tenatiouſneſs through prejudice, ignorance, or incapacity is not obſtinacy. If your Schollar or Apprentice be ſeven years learning what you teach him, it may not by that be proved obſtinacy.

The word *Heretick* is uſed as pleaſe the ſpeaker, in various ſences. 1. Some call all Hereticks that obſtinately oppoſe any Opinion (or truth) which the Church determineth to be Believed. 2. Some call all Heretick's that gather any ſegregate Church to maintain or propagate any Error. 3. Some call all Hereticks, who oppoſe any Point eſſentiall to Chriſtianity; though but ignorantly by remote conſequence. 4. Some call thoſe Hereticks, who deny ſome one eſſential Article of Chriſtianity, directly and knowingly, while they own the reſt. 5. And ſome call none Hereticks but thoſe that joyn together, the denying of ſome eſſential Article directly or by plain evident conſequence, and gather ſegregate Churches to propagate it, and do this obſtinately againſt ſufficient light: If you will uſe the *Name*, tell men which of theſe you mean.

Ortho. *You encourage Hereſie, by making it ſo hard to know a Heretick: May we not know them by their Doctrine?*

Reconcil. You may know what is Error, and Heretical, when you know not the man to be an Heretick: do what you can juſtly, to ſave men

men from their Error, without unjuſt and uncharitable cenſuring of the perſons. To which end I remember you of the writing of worthy Dr. *Fowler*, *that Holineſs is the deſign of Chriſtianity*: If then it prove that many of theſe that hold theſe bad opinions, are men of *ſincere Holineſs*, then Chriſtianity in them hath reached to its deſign: Now I find that the moſt of them that I have known, ſeem to me to be perſons of ſerious Holineſs (notwithſtanding their infirmities): They are Zealous towards God; they greatly honour Chriſt; they avoid known Sin; they live juſtly and charitably towards men; yea, it is the Piety and Strictneſs of the lives of many of them, which hath drawn many well-meaning ignorant perſons to their Errors. *Bunnian*, an unlearned Antinomian-Anabaptiſt, wrote againſt the foreſaid Book of Dr. *Fowler*; yet (abating his ſeparation) I never heard that *Bunnian* was not an honeſt Godly man. If then he attained the deſign of Chriſtianity, was he not a Chriſtian?

Ortho. *Could he be Godly that ſaid and did ſo much againſt the Truth, and ſo much to draw men to his Errors?*

Reconcil. There is no man without many Errors: And do not all deſire that others ſhould take that for Truth, which they take to be Truth? And how few be there in the world, that embody not with ſome Sect or Faction, for the promoting of their Opinions? And how few that do not over-vilifie and wrong thoſe from whom they differ?

And *Bunnians* laſt preachings give me hope that he repented of his Errors; for he Zealouſly preached but the common acknowledged doctrine of Chriſt's readineſs to receive and pardon converted ſinners.

Ortho. *But unholy Doctrine will not make men holy, nor consist therewith.*

Reconcil. 1. It is Holy Doctrine, practically received, that maketh them Holy; and that which is Unholy, is received but notionally, and so prevaileth not against the power of truth. No doubt but false unholy Doctrine greatly tendeth to unholiness of heart and life; Therefore let us all do our best to cure it. But it is not the sharpest censures, nor the greatest fierceness, or foulest words, or punishments, that are the right or wisest way of cure: But the cleerest explication of the Truth, and the most loving and meek instructing opposers, if God peradventure will give them repentance, to the acknowledging of the Truth.

Ortho. *I am sure General Councils, and Heathens, Bishops and Emperors also of old, were severe against Hereticks.*

Reconcil. What will you say, if I fully prove, that Hereticks themselves, as such, did not *more hurt* to the Church, than the stir and violence used against them that were accounted such, hath done, and still doth? No, nor so much hurt: But what need I more proof of this, than what Popery hath done these 800. or 900. years in the World? Did Hereticks ever murder so many hundred thousands as the Papists did of the *Waldenses, Bohemians, French* Protestants, *Dutch, Irish, English, Polanders, Hungarians*, &c. by Wars, Massacres, Inquisitions, *&c.*

Ortho. *Those men were not Hereticks, but men falsly accused of Heresie: Why instance you in* Papist *Tyrants?*

Reconcil. And who think you will be Judge who shall suffer as Hereticks? Will it not be those that

are

are uppermost, and get greatest strength? And are those usually the wisest: Who is the Judge, now in the *Turks* Dominions? and among Christians? who is Judge in *Muscovy*, where Preaching is forbidden?

Ortho. *But it is the Clergy that is the Judge of Heresie.*

Reconcil. And how small a part of the Earth is so happy as to have the major part of the Clergy, wise, sound, honest and orthodox? Where's the Clergy so powerful as in the *Roman* Kingdom? And where more erroneous, or more cruel?

Ortho. *But you must instance in times of the Churches Purity, and not in the time of Anti Christs Reign.*

Reconcil. Few of us are agreed, when the time of the Church-Purity ended, from the Apostles days; till the Fall of the *Pagan* Empire, there were great Numbers of Hereticks in the Church; and no Sword was drawn, or desired, against them, by the Churches: And yet all the Number of that time, mentioned by *Epiphanius*, hurt not the Church, so much as the Pride and Contention of the Clergy, even before *Diocletians* Persecution, if *Eusebius* may be believed, *lib.* 8. *c.* 1.

And for long time after, the Church abhorred the use of the Sword, or Violence, against Hereticks: Or else *Martin* had not with such abhorrence, separated from the Bishops that were for the use of the Sword, against the *Priscilian* Gnosticks.

And whereas *Austin* is cited as the chief that changed his mind herein, his instance is but one, and it is usually abused. 1. It being not against Heresie, but Schism, that he writeth: The Donatists were Prelatical Zealots, that thought themselves the greater Number, and so called themselves

ſelves the Church; for being the ſuppoſed Majority in *Africk*, and having the trueſt Biſhop, as the Papiſts and ſome Prelatiſts arrogate the Name of the Church on thoſe Accounts: What Errour had they more than *Cyprian*, and all his pious Councils had, ſaving their Factiouſneſs for their own choſen Biſhop.

2. And it was not this Shiſm neither, that *Auſtin*, was for Violence againſt, but to repreſs Force with Force; for the Donatiſts uſed Murder and Violence.

But come to the Times and Councils that ſuppreſſed Hereticks with the greateſt Zeal. I have nothing herein to ſay againſt the Council of *Nice*; though ſome good men think that they had done better to tolerate the *Eaſter-Day* different; yea, and to have done leſs to ſtir up Diſputes about One Subſtance: But do you think *Neſtorius* did more hurt, by ſaying, That *Mary* was not to be called, *The Mother of God*; but, [*The Mother of him who is God*,] than was done by baniſhing him? Who was ſo far from being a Sectary, that he was the greateſt Patriarch, and ſo deadly an Enemy to the tolerating of men, called Hereticks, that he began with urging the Emperour to proſecute them; and was juſtly ſo uſed for his Violence, as a Heretick himſelf: And being baniſhed, ſet up ſo great a Party in *Syria*, and other Countries, to this day, called *Neſtorians*, as continue the abhorrence of the Council of *Calcedon* and *Epheſus*, and the Church of *Rome*, and the great Diviſions of the Chriſtian Church, Would the tolerating of the accuſed Phraſe have done ſo much Hurt as this?

And did the Biſhops and Councils, that condemned his Adverſaries, *Eutiches* and *Dioſcorus*, and

and banished him that was the second Patriarch of the *East*, do less hurt to the Church, than it would have done, to have patiently instructed them in what sence Christ's Nature remained *Two*, and to have granted, that in other sence and respect, they might be called *One*, as agreeing and united? When now the *Eutychian Jacobites*, by *Dioscorus* Banishment, fill the vast Country of *Abassia*, and many other Countries, in Divisions from other Churches, and Opposition to the Council of *Calcedon*.

And did the *Monothelites* do so much harm, by saying, that Christ might be said to have but *One Will and Operation*, (by Concord, called *One*) as all the Councils and Bishops did, by their condemning and prosecuting them, till the *Imperial* Churches were by it broken all to pieces?

And did the three Words in the Writings of *Theodoret*, *Ibas* and *Theodore Mopsuest*, do so much hurt, as the Councils that condemned these *Tria Capitula* did, by woful Divisions?

Or did they, that *Justinian* called *Corrupticolæ*, do more hurt, than he did, by murdering thousands, and wasting *Ægypt*, and other Countries, by his blind Zeal against Hereticks? Surely there is no Comparison in the hurt.

Epiphanius himself recordeth how much hurt Hereticating Heat did, against *Audius* and others called Hereticks: And *Lucifer Calaritanus* was made a Heretick, for his inordinate Zeal against the *Arrians* themselves. And I think few now doubt, but the blind Zeal of *Epiphanius* himself, and of *Cyril Alexand*; and the Council that condemned *Chrysostom*, as if he were not hot enough against *Origin*, did a great deal more harm than good: And that *Atticus* and *Proclus*, by their Indulgence to the *Joanites*,

anites, were fain to heal the Wounds that those mens Heats had made. And more than *Socrates* and *Zozomene* tell us, that the said *Atticus* and *Proclus* did the Church more Service, against the *Novatians*, by Gentleness and Liberty, than their Predecessors ever did by their zealous Fierceness.

The Church hath suffered much by Sects and Heresie, but, I think, much more by the ignorant Tyranical Attempts of suppressing them, and of such as are falsly accused of them.

Ortho. *But the Errours of former Times must not stop our Zeal against Errour, nor reconcile us to Heresie.*

Reconcil. But why do we not enquire how far, even the godly Orthodox-Ministers, in these times, also have been guilty of occasioning that which they justly reprehend?

I have seldom observed any Heresie or Errour to rise up, but what the Orthodox were a culpable Cause of: The Chief Rise of *Anabaptisty* hath been by our most vile Abuse of Infant-Baptism, 1. Receiving all Infants of *Atheists* and *Infidels*. 2. And that, on an unproved Title, and on the perfidious Vows and Sponsions of God-fathers and God-mothers, that never owned them, nor intended to perform their Vows. 3. And forceing Ministers to baptise them against their Judgments. 4. And worst of all, instead of causing them at age, solemnly to renew their Christian Covenants, cheating thousands of ignorant Souls, with a Ceremony, called, Confirmation.

So have the *Separatists* risen from the Corruptions of the Clergy and Church, and their wicked Lives, and Tyrannical Impositions and Persecutions.

And so have these *Antinomians* risen, first, From the

the *Papiſts* Falſe Doctrines, about their Good Works; and next, From many godly *Proteſtants*, ſeldom, and unskilful opening the Myſtery of Redemption and Grace, and preaching almoſt all for Humiliation, and too little of the wonderful Love of God, revealed in *Jeſus Chriſt*; till Dr. *Sibbes* and ſuch others, led them into another ſtrein: And, thirdly, by their unskilful Managing the Doctrine and Controverſies of Juſtification; till the *Breme* and *French* Divines abroad, and *Davenant*, *Ant. Wotton*, *Bradſhaw*, *Gataker*, and ſuch others at home, taught them to ſpeak more diſtinctly and ſolidly, (which *Le Blanck* hath done above all before him.)

And they, that by Unskilfulneſs have occaſioned other mens Extreams, ſhould not be over-rigorous againſt them.

Enquire into the Temper and Lives of moſt of this ſort of men, among us of late, [even Dr. *Criſpe*, *Lancaſter* Town, *Walter Cradok*, *Saltmarſh*, *Den*, *Hobſon*, and ſuch other] and you will find, that though they had their Temerities and Blemiſhes, they were in the main, Men, far from wicked and prophane Lives; much more, Mr. *Walker*, Mr. *Roborough*, Mr. *Craudon*, Mr. *Eyir*, blind Mr. *Troughlar*, Dr. *Tully*, and ſuch other that came too near them.

I will now inſtance more largely, in one, who, in the Fervour of his Zeal, Preach'd at *Pinners-Hall*-Lecture, and after printed a zealous ignorant Sermon, againſt ſuch of us, as judge not as confuſedly and erroneouſly as himſelf; when I had avoided Preaching on any ſuch Subject, and Printing what I had long before written on it, leſt I ſhould revive the Strife; and yet he is known to be a worthy vertuous Man.

I will

I will give you yet another Proof, that such may be serious godly Men, who Preach a Doctrine, *quoad Verba*, Heretical or Anti-evangelical. The Renovation of an unsanctified Soul, requireth a Change so great, on all our Faculties, as must turn a meer natural man into a spiritual; and give a man a new End, new Principles, and a new Heart and Life; and this by Divine transforming Influence: But to cure one of these Erroneous Men, there needs not so a great Renovation, but only the better informing of an ignorant mans Judgment, that was carryed away by Education, Prejudice, the Veneration of his chief Teachers, and the weakness of his own dull undistinguishing Mind; yea, perhaps, the Cure of his Ignorance, in Grammar or Logick, in some one word, may make him Orthodox.

Could you but get out Prejudice and Ignorance, so far, as to teach these men but Two or Three Distinctions, in all likelihood, it would cure them, *E. G.*

1. To distinguish between a Surety antecedent, and subsequent.

2. To distinguish between the Righteousness of *Christ*, given or imputed to us *in se* it self, (one mans Accidents made anothers) and his Righteousness given us in its Effects and Benefits, reputed the sole meritorious Cause.

3. Between Justification by Efficiency, (principal and instrumental) and justifying us constitutively, (as Matter and Form) justifying by Grant in Law, or by Evidence, or by Witness, or by an Advocate Defence, or by Judicial decisive Sentence, or executely; and these, as supposing actual or legal Accusations.

4. Between the Law or Covenant of Innocency

cy with *Adam*; the Mediatorial Law or Covenant to Chriſt; the Common Law of Grace, made with *Adam* and *Noah*; the Covenant of Preculianity with *Abraham*; the Political Law of *Moſes* to the Jews; and the Law or Covenant of Chriſt, of Grace, of Faith, by which Chriſt doth Govern, and will Judge his viſible Church. Get unſtudied dull heads, but to underſtand theſe four diſtinctions, and you cure them without a new regeneration: And doth not this prove that they are Godly?

To inſtance no more, but in the firſt; an Antecedent Surety is either, 1. A party in the Bond; 2. Or an Inſtrument of the party Bound.

1. If two perſons be bound disjunctively (this or that) to a Duty or a Penalty, the bond is anſwered if either of them perform it. If the Law to *Adam* had either ſaid, thou, or Chriſt for thee ſhalt perfectly Obey, ſhalt dreſs the Garden, ſhalt take *Eve* for thy Wife; or that thou or Chriſt ſhall ſuffer for not doing it; then Chriſt's performance had antecedently freed us from Guilt and Puniſhment.

2. Or if the Law had ſaid or meant, thou ſhalt Obey or Suffer by thy ſelf, or by thy ſubſtitute or *per alium* as a man may pay his debt by his ſervant, or appear by his Attourney; then Chriſt's Righteouſneſs or Suffering would have proved us guiltleſs.

But a *ſubſequent* Surety, who, after the guilt, doth voluntarily, as a Mediator, undertake the diſcharge of the guilty, is no ſtrict or abſolute Repreſentative, but, as a Mediator, purchaſeth the Captive, to receive his Grace on the terms, and to the ends, which by a Law or Covenant of Grace, the Mediator ſhall appoint.

CHAP.

CHAP. IV.

My Reasons against a tedious needless Confutation.

Sect. 1. THE chief thing that I intended next to be done, that is, To Confute the Hundred Errors before named; I am, on further thoughts, discouraged from performing: 1. Because, upon perusal, I find that I have already done it so oft and largly in many Books unanswered, that repetition is like to be disgracefully nauseous: 2. And they that will neither answer nor read what I have written 34 years ago, or 20, are not like to read what I shall write now.

In my *Confession of Faith*, Printed 1655. I have so largely opened this Controversy, about Justification, Faith, and Works, in necessary distinctions, and many score self-evident Propositions, and many score Arguments, and abundance of expres Texts of Scripture, and above an hundred Testimonies of Protestant Churches Confessions, and eminent Divines, that I find very little needful to be added: And why should I think they will read more that will not read that?

In my Apologies, I have Answered them that have opposed, and have had no reply.

In my Treatise of *Justification*, I have done it over again.

In my *Catholick Theology*, I have thrice overdone the same by Explication and Confutation distinctly.

In my Treatise of *Justifying Righteousness*, in a Disputation, and an Answer to Dr. *Tully*, and to Mr. *Cartwright*, I have done the same, perhaps too largly.

In

In my *Methodus Theologiæ*, I have opened the Caſe methodically and briefly.

In my *Life of Faith*, I have clearly explained it: And muſt I expect no Anſwer, and yet do all again?

2. But my great diſſwaſive is, that it will ſwell the Book to ſo great a magnitude, that few will read it; ſhould I cite all, or moſt of the plain Texts of Scripture that confute them, how great a part of the Bible muſt I Tranſcribe? Yet do they lay Salvation on points that no one Text of Scripture mentioneth.

Sect. 2. 1. If I ſhould cite all the Texts that prove that we are truly Sinners, though Chriſt hath been a Sacrifice for our ſin, and that the guilt of *Fact* and *Fault*, on us, is not taken off by Chriſt's taking the penalty; but we are verily ſinners ſtill; How great a part of the Bible may I recite to prove it?

Sect. 3. 2. If I muſt prove that Chriſt is and was no ſinner, by true imputation of our ſin, as to the guilt of *Fact* or *Fault*, but only as a Sacrifice bear the Penalty; it would be a reproach to the Adverſaries, to need a Confutation of their Blaſphemy, and all the Goſpel would confute them.

Sect. 4. 3. Should I cite all the Texts that prove us to need, and have an Inherent and Acted Righteouſneſs by Grace, beſides Chriſts Perſonal Righteouſneſs Meriting for us, above ſix hundred Texts of Scripture expreſly prove it; and how tedious and needleſs a work is this?

Sect. 5. 4. Should I prove that All Righteouſneſs, ſo far maketh Righteous; and that *making Righteous*, is a Juſtifying, which goeth before *Judging* us Righteous; and that it is a putid contradiction,

tradiction, to say, that any Righteousness doth not *make Righteous, in tantum*, School-boys would turn it into a derision of the opposers.

Sect. 6. 5. Should I prove by Argument, that no Accident can by ye same numerically in divers Subjects, nor *transire a Subjecto in Subjectum*; and so the Habit, Act, and Relation of Righteousness in Christ's Person, cannot in it self be our Habit, Act, or Relation, unless our Persons, and Christ's, be really the same; every novice in Logick, would be too much occasioned to insult over the ignorant gain-sayer.

Sect. 7. 6. Should I prove, that to Justify Efficiently by making Righteous, and to Justify Constitutively (being our Righteousness) and to Justify by Plea, or by Witness, or by Evidence, and to Justify in Estimation or Account, and to Justify by decisive Sentence of a Judge, and to Justify Executively, and to Justify privately in Conscience, and to Justify publickly before Rulers or the World, or more publickly, at the Bar of God, are several sences, of the Word *Justification*, and several sorts; what man of sense would not pity the Confounder that denyeth it, and talk, as if the Word had but one sence?

Sect. 8. 7. Should I prove that by *Imputing*, Paul meaneth truly *accounting a man Just that is so*; reckoning that to him which he hath, and not feigning him to have what he hath not; even Dr. *Crispe* hath spared me that labour, venturing to say, that the contrary sence of *Imputing*, maketh God a Lyar, or deceived. God never judged a man Righteous, that was not first made so.

Sect. 9. 8. Should I prove, that by *Works*, Paul meaneth those that make not the Reward of Grace, but of Debt; and *James* meaneth those that are the effects of *Free Grace*, and purely subordinate

to

o Chriſt, as commanded by him; the expreſs Texts lo make it needleſs.

Sect. 10. 9. Should I prove, that Chriſt is our King, and Ruleth and Judgeth by his own Law, nd hath not made us Lawleſs, and all Judgment or Rule is now committed to him, and that the very Law of Nature, is now his Law; and alſo the Law of Supernatural Revelation, called by *Paul*, the *Law of Chriſt*, the *Law of Faith* and of *Grace*; and by *James*, the *Law of Liberty*; the whole ſcope of the Goſpel, ſaveth me that labour.

Sect. 11. 10. Should I prove, that Chriſt in *eſſe objectivo*, as the Object of Faith, is the very ſpecifying form of that Faith it ſelf; and ſo, that to be Juſtified by the *Object* as ſuch, and not by that Faith it ſelf, is a notorious putid Contradiction; or ſhould I ſtand to prove that *Faith* it ſelf, is ſaid by *Paul*, to be Imputed for Righteouſneſs in meer ſubordination to the meritorious Sacrifice and Righteouſneſs of Chriſt, and in conjunction with Free Pardon and Adoption purchaſed by Chriſt; how needleſs a work is this made by the Text?

Sect. 12. 11. Should I ſtand to prove, that Elect Infidels, Atheiſts, or wicked Men are not Juſtified, while ſuch (ſave as God maketh them Juſt by Converſion & Pardon) all the Scripture tell us, it is needleſs, and that Eternal Electing to Juſtification, is not Juſtifying; nor yet Chriſts dying for us, till He be *given to us*, as well as *for us*.

Sect. 13. 12. Should I ſtand to prove, that men ſhall be judged according to their Works, and that God is the Rewarder of them that diligently ſeek him; and that Chriſt hath frequently promiſed Rewards, and that the ſame Salvation, which, as to *Value*, is no *Debt*, but meerly a Free Gift of Grace through Chriſt, is yet, *as to the Order of Conveyance*,

given on *Condition* as a *Reward*, that *Fatherly Love* may attain its ends by *Sapiential* means, and not only by *Power*; *Morally, producing Moral Effects*, in conjunction with *Love* and *Power*; and thus, that the pardoning and saving Acts of the Covenant, impose *Conditions*, as receptive qualifications, which yet are all the Effects of Grace, the whole Scripture maketh this a needless task.

Sect. 14. 13. Should I prove the distinctness; 1. Of the Law and Covenant of Innocency. 2. And of the Law and Covenant of Mediation. And, 3. Of the Mediators Law and Covenant of Grace imposed on us, and sealed in Sacraments; And that the same is both a Law and Covenant, and that the Covenant of Grace, is the Instrumental Gift of Pardon and Justification; How much of the Bible must I transcribe?

Sect. 15. The like I may say, of most of the rest, which I doubt, I have been too large in proving in all the six, or seven, or eight Books before named. I thought also, to have distinctly answered the Printed *Pinners-Hall* Lecture, but he that cannot find it more than fully answered, in the foresaid Books, either never read them, or Answers to such a man, will be vain.

And I am sorry, that the same hand in another Lecture, elsewhere publisheth, that [" *That any are* " *brought to believe in Jesus, is as great a Miracle, as* " *the Resurrection of Christ from the dead*] p. 223. " And after [*There is not a greater Instance of* " *the Power of God in the whole World, than this, in* " *bringing over the heart of a sinner to believe in* " Christ.]

It grieveth my Soul to think what Scandals are thus given by good Men to Papists, *Infidels* and *prejudiced Scorners*, and what work they will make with

with it. No doubt but Faith is a great and difficult Work, and wrought by Almighty Power; For God hath no other Power, but Omnipotency: *omnis Dei Potentia est Omnipotentia, quia Infinita.* Gods Power is his Essence; But the *Instances* and *Demonstrations* of it, are as various as the Effects. Your Finger or Tongue, moveth not, but by Omnipotency: But every Motion or Fly, is not as great an Instance or Demonstration of Power, as Faith is. Nor *Faith* so great an Instance as the making of Angels, Men, Heaven and Earth, Sun, Moon, and Stars, their Natures, Motion and Order: Divines have hitherto taught, that Power is eminently manifested in Creation and Natural Preservation, tho' with *Wisdom* and *Love*; and *Wisdom Eminently* manifested in Government, and *Love* in Glorifying (tho' they were conjunct in each) Man cannot work Miracles, and that so great. And I do not believe that God damneth all unbelievers, as for want of an Act as great as the motion of the Sun, or making the World.

And if it be a Miracle, and as great a one as Christ's Resurrection, How can any believer doubt at all? Why was Christ's Resurrection Preached by the Apostles, so much as the Proof of the Truth of Christianity, and not the Faith of every believer? Then we need not go far to prove the Christian Verity: Every poor Boy or Woman that believeth, hath the fullest Proof, and as great and miraculous as Christ's Resurrection. Why send we not Infidels and Doubters to this Miracle, which is about them in all ages in thousands: Over-doing is undoing.

And yet no doubt, the Author saith truly, that *Faith in Christ is so hard a Work*, that he that *never found it hard, hath none* (or hath it but in the seed,

and yet unrooted, or untryed. But alas! Infidels find it too hard to them.

To conclude, Instead of the larger part of the Proof or Confutations which I intended; 1. I shall with this, Annex a brief Treatise, resolving a multitude of Controversies about Justification, which I have laid by, about Fifteen Years.

2. I refer you to the foresaid former performance of it.

3. Were I not disabled by Pain, and the approaches of Death, I would be ready to Answer any sober, rational Objector.

A Post-script.

Sect. 1. WHereas divers say, they were drawn in to prefix their Names to this Drs. Book, because they were told, that the Errours were expunged: Upon perusal, I find that it is no such matter; but in *Vol.* 3. *Ser.* 3, 4. *&c.* the Author rather more frequently inculcateth the worst of them, *viz.* [*That sin cannot hurt any that are Elect, or that Christ dyed for.*] And that [*in* 1. Joh. *It is a powerful means to keep them from sinning, to believe that if they sin, it can do them no hurt.*]

Sect. 2. The Text drew him to use the *Name* of *sinning*, [*I write to you, that you sin not.*] But did not the Contradiction of it to his Doctrine convince him, while he read the Text against sinning; judge whether he took not the thing to be impossible? He saith, Tho' such do Murder, commit Adultery, Blasphemy, Idolatry, or any such thing, they are no Murderers, Adulterers, *&c.* or Sinners; because it is Christ's sin, and not theirs, and cannot be his and theirs too; so that they may live in the Act, but cannot sin.

Object. *But it was their sin once, before it was Christs sin?*

Answ. No; He saith, that it was Christ's sin, if not from Eternity, at least above Sixteen Hundred Years before we were born. And he that had

no being, could have no sin: And Gods foreknowledge of future sin, maketh not sin: Nay, he could not fore-know, that which would never be; so that indeed, Christ could not take our sin as his, which was not ours, nor ever would be at all: And if he had, yet I hope they will not say, that now in Heaven he is the greatest sinner. And so, there neither was, nor is, any sin in us or Christ.

Sect. 3. But as he repeateth this Errour, I will repeat my Lamentations and Warning to this tempted *Sect.* Hear it as *Speculatoris Tubam*, the Watch-mans Trumpet, that would deliver, if it may be, more than his own Soul.

1. Is it possible, that that which is evil, and the greatest evil it self, can be *in us*, and done *by us*, and do us no hurt?

2. Can that do no hurt to the Elect, that maketh such calamitous Confusions in the World? What, that which filleth the Earth with the darkness of Ignorance, Idolatry, Infidelity, bloody Wars, Persecutions, Torments, Flames, Famine, Malignity, and yet do no hurt to any that are Elect, no, not while they are such themselves?

3. Did *Paul* call himself mad against the Saints, unworthy to be called an Apostle, a wretched man, for that which did him no hurt?

4. Did *David* write all the lamenting Words of *Psal.* 51. and many others; and *Asaph*, Psal. 77, *&c.* for that which did them no hurt?

5. Did God pronounce all the Curses, *Lev.* 26. and *Deut.* 27. *&c.* against that sin that will not hurt the Elect that then lived?

6. Are the recitals of the *Jews* sins and punishments, *Psal.* 78. and 105, 106. *&c.* of things that cannot hurt the Elect?

7. Did

7. Did God send the *Jews* into Captivity to *Babylon* for sins that do the Elect no hurt; even for penitent *Manasses*'s sins?

8. Are all God's threatnings in the whole Scripture, even such as Christ's Words, *Joh.* 15. *Heb.* 6. *Heb.* 10. and *Rev.* 2, and 3. against things that are so harmless? Must we serve God acceptably with Reverence and Godly Fear, because he is a consuming Fire; and because it is a fearful thing to fall into the Hands of the living God, if no sin can possibly do us any hurt?

9. Doth not this opinion contradict every Article of the Creed, every Petition in the Lords Prayer, and every one of the Ten Commandements?

10. If it be no hurt to be tormented with possessions of the Devil, to be Lunatick, Blind, Lame, Dumb, Torn, *&c.* Why is Christ so Praised for healing such, and why appealeth he to his Works against unbelievers?

11. If it be no hurt to be mad, what is *Bedlam* good for? Or to be tormented with *Stone*, *Collick*, *Convulsion*, or any Disease; why will these Phanaticks seek to Physicians, use Medicines, and groan in Pain? *Possidonius* would confute his Tongue by a sower-face or a groan; when he said, *O Pain, thou shalt not make me confess that thou art* (*malum*) ill, or bad.

12. Why do we not take up with the three first Petitions in the Lords Prayer, if our own Interest be not next to be regarded and prayed for?

13. Why pray we for our daily Bread, if there be no hurt to want it; or for the pardon of sin, if punishment be impossible, or hurt not; or against temptations and the evil one, and evil things, if they be no such?

14. Should

14. Should none pray but Reprobates, if others have no hurt to deprecate?

15. Why should we compassionate the poor, or sick, if sin do no hurt to them?

16. Why do men Plow and Sow, and Labour, and Eat, if Famine hurt not, and Labour do no good, because Christ hath done all?

17. Why do Ministers Preach so much against sin, if it can do no hurt?

18. What is it that we are to repent of, if sin do no hurt?

19. Why must fasting, and watchfulness, and resisting temptations be used against Lust, and other sin, if it can do no hurt?

20. What is Baptism, the Lords Supper, Confession, and Absolution then for?

21. Why then should we exhort each other daily, lest any be hardened by this deceitfulness of sin?

22. Why is he called Least, in the Kingdom of God, who breaketh the least Commandement, and teacheth men so?

23. Why is the Education of Children so great a Duty, and he that spareth the Rod, hateth his Child, if sin will do them no hurt?

24. What is God's Governing Justice good for, in punishing sin, if it hurt not?

25. Why must Rulers be Just, and a Terrour to them that do evil, if sin do no hurt?

26. How can that hurt any other Elect Person, that hurteth not the sinner himself?

27. Why is it worse to be cast into the Sea with a Mill-stone, for scandalizing the least, if that scandal cannot hurt them?

28. Why do Libertines labour to escape Prisons, Banishments, Fines, or Hanging for sin, if it can do them no hurt? 29. Why

29. Why is man's nature afraid of Devils, and the Serpents seed, if they cannot hurt us?

30. Why hurt we others by Self-defence, and War, if nothing can hurt us?

31. Why hath God put *Fear* into our Nature, if nothing can hurt us?

32. Was it no hurt to the Elect to be long the Devil's Servants, and to have our Conversion so long delayed, as with many it is?

33. Is sin worse than suffering, if it can do no hurt?

34. Is it no hurt to live and dye in terrible fear of Gods displeasure, and in doubts of our everlasting state?

35. Is it no hurt to have Faith, Love, Desire, and Joy, weak, and to have still the remnants of unbelief, and other such like sins?

36. Is it no hurt to lose some degrees of Love and Holiness, which we have had?

37. Is it no hurt accordingly to have the less of Glory in Heaven?

38. Why are these men for Separation and Church-Discipline, if sin do no hurt?

39. Why pray they for Reformation, and Church-prosperity, and the Thousand Years Glorious State, if sin be so harmless a thing?

40. If all that Christ Merited, be really the Elects, immediately on his purchase, are not all the Elect in Heaven already; yea, before they had any being; whence then is all the gross Ignorance and Errour, and blind Defence of Satans falsehoods, under the Name of Christ and Truth? Why censure they Conformists and others that differ from them? If all that Christ hath, be already ours, and we are as perfect as he, what can Duty, or more Grace, or Heaven, add

to

to us? And why would they have men read their Books, to do no good, and avoid no evil? Is it to make up any imperfection in the Obedience or Righteousness of Christ?

41. Did Christ redeem us from under his own Government, and the Law of Grace? Are we not under the Law [of Christ and Faith, and Liberty] to Christ? Or is there any transgression, if no Law? Or is it Law that we shall not be Ruled and Judged by?

42. Is it no greater Mercy and Grace, to make us like our Saviour in Holiness, and Gods Image, and the Divine Nature, than not? Are Christ's Graces his dishonour?

43. Is it not a vile abuse of his Grace, to contemn it, because it is our own? And to take *Righteousness* to stand against *Free Grace*, if it be but our own? And to pervert *Pauls* Words, that *accounted as dung his own Righteousness*, which he sets in competition or opposition to Christ, calling it that Righteousness which was of (*Moses*) Law; when at the same Word, he sets against it a Righteousness also made his own, which is by the Faith of Christ. Could Christs Righteousness Justify us, if it were not in some kind of Causality (meritorious, material, or formal) made our own: Can an Accident of another Subject be an Accident of us? And will not distinct personality continue to Men, as well as to Angels for ever? We abhor the thoughts of any Righteousness that is of our own possessing or working, otherwise than as given and wrought in us, by the Merits of Christ, and the Free Gift of undeserved Grace; or any that must not by the same Divine Power and Grace be continued. And all that pretendeth to the least part of the Office or Performance

formance of Christ; but only what he freely giveth, and which advanceth the Honour of his Merits and Love, and tendeth to Please and Glorify God, and attain the designed End of Redemption and Salvation.

AS to the Twelve Names that are prefixed to the Book, I leave it to themselves, to speak their own Cause: Only I can say, that one of them taketh the Words, if mean't, as they are written (and indeed inculcated) to overthrow Christianity, and Humanity. And I doubt not, but some of the rest are of the same mind, and had not read the Book, or the Preface, so as to know what was in them.

FINIS.

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